



Astronomical Dating of Events & Select Vignettes from Indian History

Volume I

Edited by

Kosla Vepa

Published by

Indic Studies Foundation,

948 Happy Valley Rd.,

Pleasanton, Ca 94566, USA

Email:webmaster@indicstudies.us

http://www.indicstudies.us

ISBN 978-1-4357-1120-4

Table of Contents

Foreword: Need for historical revision

N.S. Rajaram PhD

Background

I am most grateful to Dr. Kosla Vepa for giving me this opportunity to share some thoughts on the importance of historical revision. And rightly, he has chosen chronology as a vital area that needs close attention.

George Santayana once wrote: "History is always written wrong. It needs always to be rewritten." But curiously, the Indian history establishment following Independence has stubbornly taken the position that the version of history that it inherited from the colonial masters, with some slight modifications in the name of 'secular correctness,' is final with regard both the chronology and the identity of the participants and the interpretation of events in history. This is what one sees in dogmatic religious cults but hardly what one expects in searching for truth. Since new evidence from archaeology, astronomy, natural history as well as literature throws up major contradictions between theories and data, it is essential re-examine old theories in fresh light.

Returning to the problem of chronology, there are two basic roadblocks in ancient Indian history: the Aryan myth and the Chandragupta-Sandracottus identity or the so-called Greek synchronism. The Aryan myth has now been exploded, and the theory has metamorphosed into the task of separating Harappan archaeology from the Vedic literature. This too is on its way out and only the political influence of its protagonists is keeping it alive. This is unlikely to last much longer.

The Greek synchronism, which equates Sandracottos of Greek sources with Chandragupta, the founder of the Mauryan Empire has not received the same critical attention as the Aryan myth. The problem is both qualitative and chronological. As K.D. Sethna showed in his book *Ancient India in a New Light,* accepting Greek synchronism leads to serious contradictions with Indian records. Qualitatively, a critical examination of the Greek and other Western sources suggests that Alexander's campaign in India was far from successful and he probably met defeat at the hands of Poros and was forced to retreat. This has a major bearing on most of the early Indian dynasties from the Mauryas to the Guptas, including the date of the Buddha.

For the present, I would like to focus on the contradictions bedeviling the Vedic and Harappan periods. The contradictions between the various historical theories (and their conclusions) about ancient India and the data they claim to interpret are so wide-ranging and persistent that I can at present do little more than highlight some of their more obvious aspects. One of the points of the present essay is that the entire enterprise of historical writing is fundamentally flawed, and nothing less than a complete overhaul is called for. Further, this overhaul has to be supported by empirical evidence and carried out with due respect to the primary sources from the natural sciences, archaeology and the literature. Mere tinkering with details will not take us out of the present morass.

Going back untold millennia India and East and Southeast Asia have been bound by ties of geography, climate and ecology. This is reflected in the natural as well as the human imprint on the region. The former include ecology, climate and flora and fauna; the latter is reflected in the region's history, culture, and religious beliefs. The inhabitants of this vast region have never doubted it: Chinese, Malays, Thais, Indonesians and every other people, with the possible exception of the people of the Philippines who came under the rule of the Catholic Spain for several centuries, have left records that attest to this closeness.

These millennia-long ties were interrupted during the three centuries of European colonialism, which led to the imposition of a Eurocentric twist on the history and culture of the region and its people. In the case of India this resulted in a reorientation of her history and culture, with the new colonial rulers seeking sources and origins in the West and the Northwest, closer to their own. As part of this colonial reorientation, beginning at the end of the eighteenth century, and continuing to the present, historical theories have sought a Eurasian and even European source for the origin and growth of ancient civilization in India, especially Vedic India.

The main result of this on Indian historiography has been a turning away from the natural and the human links that bind the region's past towards a contrived historical and anthropological milieu made up of theories rooted in Eurasia and Europe. Inevitably, these have given rise to numerous contradictions between theory-based conclusions and hard evidence. These contradictions between theories and data suggest that the methodology used by scholars for the better part of two centuries must have been seriously flawed. Before we examine the methodologies, it is useful to take a brief look at some of the contradictions that plague the current version of history and historiography.

Contradictions: theory and evidence

The contradictions between the various historical theories (and their conclusions) and the data they claim to interpret are so wide-ranging and persistent that we can at present do little more than highlight some of their more obvious aspects. Here is a brief catalog of contradictions:

1. History books speak of an 'Aryan invasion' from Eurasia or even Europe, but there is no archaeological record of any invasion and/or massive migration from Eurasia in the Vedic period. If anything we find traces of movements in the opposite direction— to West Asia and even Europe.

2. The geography described in the *Rigveda*, including the river systems, corresponds to North India in the fourth millennium BC and earlier and not Europe or Eurasia. Astronomically, there is nothing in the *Rigveda* that suggests knowledge of the heavens as they would have appeared later than c. 4000 BC.

3. Flora and fauna described in the Vedic literature, especially those found in the sacred symbols, are tropical and subtropical varieties and not from the temperate climate or the steppes.

4. The climate described in the ancient literature and the religious practices followed (like the *caturmasya*) correspond to what is found in North India.

This mismatch between theory and evidence is not limited to the natural environment and their interpretation. In quantitative terms also, there is huge time gap—exceeding a thousand years—between the dates assigned to significant features and what we actually find. These include:

1. Indian writing is supposed to be based on borrowings from the Phoenicians or derived from Aramaic, but the Indus (Harappan) writing is more than a thousand years older than the oldest Phoenician examples known.

2. Naturalistic art with realistic depictions is supposed to have evolved in India under Greek influence, but we find superb realistic depictions in Harappan remains in the third millennium BC. To paraphrase John Marshall: "The Indus artist anticipated the Greek artist by more than 2000 years."

3. Indian astronomy is claimed to be borrowed from the Greeks, but the *Vedanga Jyotisha* cannot be dated later than the 14th century BC. The name itself, Vedanga, indicates it is later than the Vedas, so the astronomical references in the Vedas must be older. In addition, Harappan archaeology of the third millennium BC belongs astronomically to the 'Krittika period' (vernal equinox in Krittika or the Pleiades cluster in Taurus), which is mentioned in the later Vedic literature. This places the Harappan civilization later than the *Rigveda* and not before it as claimed by historians.

4. Migrations: The major migration or invasion—the famous or infamous Aryan invasion—is supposed to have taken place after 2000 BC, but available genetic evidence shows that the people of India have lived where they are for tens of thousands of years, perhaps as long as 50,000 years or more.

The last point is worth a comment. While colonial historians (and their successors) have been trying to link the Indian people (and the flora and fauna) to the Eurasian steppes, biological studies show that their links to monsoon Asia are much closer and also older. This is hardly surprising considering that India and Southeast Asia constitute a single ecological and climatic zone— dominated by the Himalayan glaciers and the summer monsoon.

It is clear that we need a serious re-examination of history— both of the chronology and of the descriptive accounts. Three fundamental tasks suggest themselves: (1) establishing independent chronological markers that connect literary accounts and datable physical features; (2) determining the identity of the people of India on scientific grounds, independent of historical and/or linguistic theories; and (3) accounting for the impact of environmental and ecological changes in the past 10,000 years and more and the human imprint that it has left.

A valuable beginning has been made in the present volume by addressing some of these issues, focusing on chronology. I suggest that several issues raised in this essay—chronology, archaeology, astronomy, especially natural history—be taken up in future seminars and volumes. I suggest also that a critical study be made to interpret the Harappan iconography against the background of Vedic thought. My work with David Frawley and the late Natwar Jha has indicated that this can be a fruitful area of research.

Once again I thank Dr. Vepa for giving me this opportunity to share my thoughts and look forward to future seminars and volumes on these topics.

Preface

Kosla Vepa PhD

It is my contention that the unraveling of the history of a civilization, a nation or geography is primarily a forensic science while the unfolding of history as it happens is a behavioral science. If we accept such a premise, history, therefore, has all the accoutrements of a science, contrary to the belief of most. The decipherment of the history of a nation needs expertise in many fields. Apart from the traditional fields of Archaeology, Linguistics, Anthropology, Epigraphy, and Numismatics, some of the modern and non traditional approaches which are more akin to forensic science which is the science of solving crimes and deciphering the causes of failure of engineering systems, include the following;

Mining and dating of Civilizational knowledge

By this we mean, the investigation and dating of the knowledge of the ancients in various fields such as Literature, Mathematics and astronomy, medicine, linguistics, logic, the evolution of civil and criminal law, the science of statecraft, the science of weaponry etc. In addition, it is by now regarded as conventional knowledge, that the ancient books of India such as the Vedas contain knowledge that is encrypted. This was largely necessitated during the era that a codified standardized script had yet to be developed and resulted in most of the text being written as Sutras (aphorisms). The technology involved in writing sutras is highly sophisticated but its success is gauged by the fact that such a large number of manuscripts have survived for the era of the ancients with even less tampering of the text than in the later era, when the Brahmi and Devanagari scripts were developed. In many instances the transmittal of knowledge using sutras was a signal accomplishment of the very highest order. It is unfortunate that the codified hidden meaning behind many of the verses may be lost to us forever, since the practitioners of the art, who are primarily Brahmana pundits are much reviled in the very land where they have made such outstanding contributions, and the ranks of such Pandits are thinning by the day as they migrate into non-traditional professions such as Business Management, engineering, academic

Manuscript preservation, dating and research - This is self explanatory. However for India this has special significance in that, India has by far the largest collection of ancient & medieval manuscripts in the world.

Archaeo astronomy is the study of the inscriptions in the sky as they were observed by the ancients and replicating them by back calculation using commonly available planetarium software. This is a highly rational approach to dating where the assumptions are clearly laid out and yet a large proportion of Occidental Indologists , of whom Whitney, Thibaut and Oldenburg are typical, either conveniently ignore this evidence or belittle its significance . The extent of the bias against what should be a fairly rational argument, is documented by Edwin Bryant[1].Bryant makes mention of the disparaging remarks made by Whitney that nothing in the Rig Veda nor in the Brahmanas, "and nothing in the later Sanskrit literature tends in any degree to give us the impression that the ancient Hindus were observers, recorders, and interpreters of Astronomical phenomena". This is surely an astounding statement when placed in juxtaposition with the opinion of W. Brennand[2] whom we have quoted elsewhere in this volume.

---

[1] **Edwin Bryant,** The quest for the Origin of the Vedic culture, pp 251-266, Oxford university Press, 2001,, ISBN 0195137779

[2] See quote at the end of Chapter 3

We can only assume as in other such instances that Napoleon's dictum is apropos, namely 'attribute not to malice that which can be attributed to incompetence'

Significant clues can be obtained by studying the patterns and travels of the Catholic clergy especially the Jesuits, who undertook large scale intelligence gathering operations immediately after the formation of the Society of Jesuits for the purpose of purloining knowledge from other parts of the world

The people who reside in the subcontinent subscribe overwhelmingly to the traditions inherent in the Indic civilization. Equally relevant, significant parts of Asia also subscribed almost exclusively to the traditions of the Indic civilization. It is thus for this reason that India regards herself as a Civilizational power. Such a viewpoint is not new. Both Arnold Toynbee[3] and Samuel Huntington[4] have remarked on the capacity of the Indic Civilization to influence the people in the rest of the world. It is a common thread running through the early writings of Jawaharlal Nehru continuing on to the viewpoint of Jaswant Singh[5]. What does it mean to be a Civilizational power? Simply, it means that for a large part of its history spanning several millennia and except for an interregnum of 8 centuries of foreign domination, India has exerted considerable influence on the cultures and civilizations of most of Asia. To those who infer such an influence to be mostly a historical curiosity with no relevance to the present, I would draw attention to the equally widespread acceptance of Indian movies (this industry is commonly referred to in the subcontinent as Bollywood) throughout the world. It is interesting that the play Kalidasa's Sakuntala, which had already captivated Goethe, was performed at the campus of the University of California at Berkeley more than a hundred years ago. In addition, a new phenomenon which has arisen in the world is the ubiquitous presence of highly skilled and even more highly educated Indian technologists, engineers, doctors, software engineers and the increasing dependency of the West, in particular the US, on Indian technological manpower. Truly, few would have anticipated, even as late as 2 decades ago, the extent to which the Indian Diaspora has spread to the four corners of the globe. For the most part, the Diaspora has been a 'giver' rather than a 'taker' when it comes to matters such as civilization, culture, the arts, the sciences and in Engineering.

It is also becoming clear that within the next 2 decades the Global Indic population will contain within it one of the largest subset of English speaking peoples in the world, anchored by about 250 million English speakers in the Indian subcontinent. This has major implications for India and the rest of the world. It is not a historical oddity that India was the progenitor of the science of linguistics beginning with such stalwarts as Panini, Patanjali, Yaska and Bhartrihari. With its rich linguistic diversity, rooted for the most part in its ancient languages such as Sanskrit and Tamil, it is not unlikely that India will once again become the center of excellence of such spheres of study. Furthermore, the Indic is a voracious reader and the sheer volume of publications from India, will in short order, and overwhelm the world wide English language book publishing industry.

But the evolution of such a large English speaking population has implications that go beyond the obvious commercial consequences. The English language spoken in India will evolve with its own idiom and 'shabda pramana', to quote Bhartrihari and will be a significant contributor to the world wide dominance of the English language. Such a development is viewed with certain amount of misgiving both in India and in the Occident, but it appears to be an irreversible process, and in the marketplace of ideas, the English language reigns supreme. While

---

[3] **Arnold Toynbee** A Study of History

[4] **Samuel Huntington** The Clash of Civilizations

[5] **Jaswant Singh**, National Security, Lancer Publications

a discerning individual such as Macaulay would rest content with what he has wrought, he would also note that this could be a Pyrrhic victory, and that such a development has had unintended consequences, which might result in the shifting of the intellectual center of gravity of the English language away from the Anglo American geography where it currently resides.

Even from the much truncated narrative that passes for the History of India as it is taught today in India and the rest of the world, one cannot but conclude that India occupies a unique position in this planet both in a geographical sense as well as in a Civilizational sense. It has been our observation that the uniqueness of the Indian civilization and history is also accompanied by a unique set of threats to her security. It is our contention, that these threats to her development as a viable and respected nation state, anchored in a unique Civilizational ethos, are very real and that indeed her very survival as a nation state and a civilization is in question if not in jeopardy, if she chooses not to address these threats in a coherent manner.

While developing the thesis as set forth above, it is the purpose of this volume to review the history and civilization of India with particular relevance to those issues which impinge on the global image of India as a civilization. At the end of the book the reader can assess how well he have met our objectives

At the core of the opposition to India, amongst many quarters in the world, is the notion that Indian nationhood is a nebulous entity. Winston Churchill is reported to have remarked with his characteristic contempt for anything Indian, that India is merely a geographical expression and that "it is no more a country than the Equator" .We have demonstrated in our presentation titled the South Asia File that the effort to undermine the cultural cohesiveness of the subcontinent and to portray it as not merely a diverse but as an inchoate and incoherent set of peoples was a major undertaking of the colonial overlord. In the process he obfuscated the dates of significant events, mangled the sequence in which these events occurred and despite much evidence to the contrary and with a few notable exceptions[6], consistently belittled the scientific and technological heritage of the subcontinent.

We have made a prima facie case in the presentations contained in this volume for the proposition that the current history of India as conjured up the colonial power is substantially in error. In subsequent volumes we will elaborate on various themes, while deciphering the true history of India.

In order to get out of this morass of faulty assumptions, we need a major paradigm shift from the manner in which the Occidental views the Ancient Indian past. By linking their own past with the Sanskrit Language (which is eminently reasonable) but at the same time refusing to accept any scenario in which the residents of the subcontinent are credited with the genesis and development of their own civilization (which in our opinion is a non-sequitor), the Occidental has put himself in an impossible situation, from which he cannot exit without loss of face. The reason for this is that he continues to view the human species as a collection of races, where intellectual and Civilizational accomplishments are directly a function of the physical appearance of a person. It is imperative for his own development that the Occidental discard this medieval pre-renaissance paradigm.

I would like to acknowledge a whole host of people, who have influenced, either directly or indirectly the activities leading up to this volume, but I will restrict myself to a very small subset of this universe. I am grateful to Dr. N S

[6] I am referring to the works of W. Brennand, John Playfair , Jean Sylvain Bailly, , Thomas Henry Colebrooke, and Herman Jacobi

Rajaram, who despite his busy schedule has kindly agreed to write a foreword to this volume, where he makes an ardent plea for the rewriting of Indian history from the ground up.

I am also deeply indebted to Dr. S Kalyanaraman for drawing my attention to the Sarasvati issue and grateful for his encouragement and friendship ever since the time that we corresponded on the Indian civilizations yahoo group several years ago. I cannot be eloquent enough in expressing my appreciation of the guidance that Sri Rajiv Verma has extended to me. He has been unstinting in sharing his experiences and providing valuable comments.

I am deeply appreciative of the encouragement given to me by the team at India-Forum.com, including, Viren Honnaya, L Arvind, Muthukumar Prakashan, Dinesh Acharya, Rajesh Goswami Mudita Purang and others. Many moons ago, my attention was drawn to a website called Bharat Rakshak by Durvasula Ramana Murty and I owe my renewed interest in writing about such matters to him and the forum and its administrators & participants, notably, Arun Sharma, Shivshankar Sastry, Jaideep Menon and Ratnendra Pandey.

I would like to acknowledge my brother Ranjan and my son Sanjay for letting me sound of on this topic on numerous occasions. Finally, I need to mention the 2 women in my life, my wife Suguna and my daughter Kalpana for having the patience to put up with the long hours that this effort has taken, when I was in the 'ozone' layer.

(1922 words)

Chapter I Why are History and the Chronology Important

Kosla Vepa PhD

It is taken as largely axiomatic in the study of the History of the Indic peoples[7], that the civilization that remains extant has been brought into the area by migrating races such as the Aryans, and in fact some would argue, that such a statement holds also for the so called Dravidians of India. According to such a narrative everything that was worth preserving has been handed down to us over the centuries by migrations, within the last 3 1/2 millennia, into the subcontinent, from somewhere else. It is also true that the history that is taught the children of India today is vastly at variance with the puranic accounts handed down to us over several millennia. It is to state it without any embellishments, a revised history that is completely at odds with the traditional history of India. Even so great an effort as *the History and Culture of the Indian people* edited by RC Majumdar, the most famous of Indian historians at the time of Independence accepts the basic framework, the steel frame, of the History of India as revised by the British colonialists. Fifty years after independence the narrative has not changed and the banner of the colonial version of history is now borne by the Indian left including the Communists and the large part of the Indian political establishment that espouses the Indian version of a political dogma encompassed in the general rubric of Secularism[8].

It is not our contention that History should never be revised, but it should certainly never be done peremptorily at the behest of an invader, simply because the colonial power deems it to be so. Every change that the colonial power has wrought and most of these as can be seen from the table below was introduced by the erstwhile colonial power should be examined for motive and authenticity.

Table 1 the inconsistencies in the current narrative of Indian history

The inherent contradictions of the Aryan Invasion Theory by the mythic and yet to be identified Aryan race.
The insistence on clinging to a racial terminology even when it is widely discredited and abandoned elsewhere
The insistence that Indic astronomy , geometry and mathematics was not autochthonous to India but was

[7] We will define the adjective Indic (as in Indic civilization) to be inclusive of all the people who derived their civilization from the Dhaarmic traditions of the Indian subcontinent. For the most part we will restrict ourselves to the subset of those residing in the subcontinent including most of present day Afghanistan and some eastern regions of present day Iran

[8] See for instance my essay on Secularism and the Hindu, http://www.india-forum.com/essay/130/1/Secularism-and-the-Hindu

borrowed from the Greek or the Babylonians, without any evidence
The origin of the Brahmi script becomes a victim of the 'anywhere but India' syndrome
Devaluation and denigration of the extent of the ancient Indic contribution to Mathematics and Astronomy
Dating of the Mahabharata
Dating of the Satapatha Brahmana
Dating of the Veda
Dating of the Vedanga Jyotish
Dating of the Sulva sutras
Beginning of the Vikrama era
Dating of the Buddha
Dating of the Arthasastra
Dating of Chandragupta Maurya
Dating of Panini's Ashtadhyayi and consequentially the dating of Panini himself
Dating of Aryabhata
There are resulting inconsistencies in the chronology of the Indic historical narrative, which is now horribly mangled to fit the straightjacket of British assumptions.

A substantial percentage of Indians now feel they have a stake in the preservation of this false history and when confronted with the reality of their acquiescence to a false and revised history of their own land by a very recent arrival on the scene, react with irrelevant responses such as "why blame the British" (the issue is not one of blame, and the issue is not about Britain or the British,, for after all we are in great admiration of the British for the extraordinary sagacity they displayed in prolonging their imperial rule by every artifice imaginable). We have also dealt with the systematic approach that the British used to remake the weltanschuung of the Indic and to create an international image of the Indic that is much at variance with reality, and the success they achieved in the resulting internalization of these views by the Indic himself in our essay titled ***The South Asia File***.

My objective in this seminar is not to recite a litany of grievances against the Occidental (rhymes with oriental) but to give a philosophical underpinning to the long and steady evolution of the Indic civilization it breadth and what is indeed remarkable its staying power. The other great civilizations have either altered significantly or been driven extinct. There is very little left of the Greek civilization (although the west fancies itself the successor to the Greco Roman civilization. The ancient Greeks would be considered Pagans by the established churches today, and hardly any of their life style remains. It is also important to remember that most of the Greek savants were natives of Asia Minor and their life style was more akin to that of Persia than that of France or England, neither of which were pretty far along the Civilizational curve, in any event, during that period of history.

Importance of Chronology

The Indic civilization is for all intents and purposes the only one, amongst the ancients, surviving virtually intact. The Gayatri mantra and the invoking of Savitur are at least 7000 years old. It already asks for enlightenment and not for bread, because they had mastered agriculture and had no problem with adequate food. People (west of the Urals) wonder what happened to the Indus Valley civilization. Nothing dramatic happened they just moved on and their descendants became the Gujaratis, Maharashtrians and other residents of modern India. It is this unbroken continuity that rankles with the Occidental, because he is all too conscious that his own history is replete with wars (e.g. the hundred year's war between England and France), extinct civilizations, and destruction. Hence, his obsession to endow India with a similar heritage.

A false chronology leads to false conclusions about who we are as a people in very fundamental ways. For example the Aryan Invasion Theory (AIT) seeks to bestow on us a heritage which is far removed from the Vedic heritage in very significant ways and constrains our History with a timeline that is totally artificial, ignores our whole puranic history and devalues the unique nature of the culture and ethos of the subcontinent. Even after 150 years when it was first proposed, the postulation of the AIT, remains that a postulate and a hypothesis without any empirical evidence to bolster it. As Dr Rajaram remarks in his customary pithy manner in the foreward

"For the present, I would like to focus on the contradictions bedeviling the Vedic and Harappan periods. The contradictions between the various historical theories (and their conclusions) out ancient India and the data they claim to interpret are so wide-ranging and persistent that I can at present do little more than highlight some of their more obvious aspects. One of the points of the present essay is that the entire enterprise of historical writing is fundamentally flawed, and nothing less than a complete overhaul is called for. Further, this overhaul has to be supported by empirical evidence and carried out with due respect to the primary sources from the natural sciences, archaeology and the literature. Mere tinkering with details will not take us out of the present morass."

We who are of Indic heritage realize only too well that a mere claim of antiquity will not gain us the respect of the world. We are fully cognizant that antiquity is not even necessary to achieve dignity and respect, but it is indeed remarkable to see the great lengths that some amongst the occidentals today will go, to deny us the antiquity which we feel is the right one. If indeed the occidental regards antiquity as merely incidental to his heritage or to his weltanschauung, his actions bespeak otherwise. The ferocity with which he argues against our historical heritage is only matched by the tenacity with which he would deny us a place at the table with other major powers, and that is another story unto itself.

Methodology

One of the goals of this seminar is to arrive at a robust methodology and associated axioms that Indic narrative of our past should adhere to. In every case we should examine the implied and explicit assumptions we make and the validity of the resulting inferences. We regard ALL APPROACHES as fair game (including numismatics, deciphering the inscriptions in the sky using astronomical software that can be employed for back calculating events of the past , epigraphy where available etc. The caveat is that it must adhere to and not violate a consistent episteme or pramana. It is my firm conviction that the current history, as revised by the colonial overlord, and taught to our children worldwide does not meet the minimum standards of any episteme. I do not know of any civilization or nation that lets its history be hijacked by those who have a minimum accountability to ensure its veracity and in fact has an agenda that is very cavalier and nonchalant, if not hostile to our traditional heritage. Till the advent of independence we had an excuse that we were held on a short leash by the colonial overlord, but what is the excuse today ?

We hold as canonical, the axiom that an accurate history and chronology is an essential adjunct of any civilization as it evolves into different paradigms in the future. Put simply, if we do not know our past (or have merely a vague notion of and a nonchalant interest in our past), we would be severely handicapped in evaluating the decisions we make for the future. I was always under the impression that to repeat or emphasize this tautology would be akin to preaching to the choir. I was astonished to learn that there are significant numbers who do not subscribe to this notion.

We will focus on methodologies and principles to follow, conscious as we are that in the space of 7 hours, it would amount to hubris, to attempt to rewrite the history of this multifaceted but unique heritage of the subcontinent.

Transmittal of Knowledge – Was there theft of Intellectual Property

There is another point to be made about the direction in which knowledge was transmitted. Many have been the individuals from other parts of the world who studied at Indian universities like Nalanda, Takshashila, Vikramshila, and Odantipura till the 12th century. It was a rare instance where they would go back and denigrate the knowledge they had so acquired or the land they acquired it from, and in fact went out of their way to eulogize the education they received at these locations which were studded all along the Gangetic valley, but particularly so in Vihara (Bihar). However all this changed during the 16th century when the Society of Jesus (Jesuits) sent highly educated (for those days) individuals, the number sometimes exceeding 70 or 80 at any given point in time, whose sole purpose was to extract as much information from the people who practiced such skills, like Jyotisa[9] Pandits and engage in intellectual property theft. What defines such activity as theft? If the recipient does not acknowledge the source of his teaching then it is fair to call it theft. The reason for the initial refusal to reveal to the source of their knowledge may have been due to the terror exerted by the Catholic Church during the Inquisition and after, that any knowledge attributed to pagan sources would be punishable by death. In a landmark publication and a sweeping and scholarly coverage of the History of Mathematics, CK Raju[10], the Indian Polymath has recounted the sequence of events leading up to the sudden spate of discoveries by Mercator, Clavius, Tyco Brahe, Fermat and Pascal. But whatever the reasons for the medieval savants of Europe to not reveal their sources, there is certainly little reason to maintain the charade that the Occident did not derive anything of value from India

A question that often occurs to most of us, and I am certain we are not unique in this respect, is to ask why the Indic civilization which had reached such lofty levels several millennia ago, has sunk to such depressed levels today. I am sure the answers to this question are manifold, but we have attempted to peel the layers of the onion to understand why we are where we are today. If we come across as placing the responsibility for such a transformation on others such as the British and the Islamic invaders, who marauded the land for over 7 centuries, that certainly is not the intent. The responsibility for being at the current state of affairs clearly lies with all of the people of the subcontinent, but we feel it is an obligation even a duty to seek the causes of this transformation and let the chips fall where they may. Civilization is a precious good, in the words of Will Durant, and its fragile structure and delicate fabric can easily be disturbed leading to extinction of cultures as we have seen repeatedly throughout History. The Indic civilization may have survived one onslaught but may not be sufficiently resilient to future such onslaughts, should they occur. It behooves us therefore to seek to understand the nature of the threat(s) that the civilization faces as she enters a new millennium.

---

[9] A word is in order regarding the meaning of the word Jyotisa. Jyotisa is commonly translated as Astrology in the west (David Pingree calls it an Astral text – what does that mean?), but if one picks up the Vedanga Jyotisa and thumbs through its contents, there is very little astrology in it. It is almost entirely an astronomical treatise. The Vedanga Jyotisa places Timekeeping at the head of all Sastras, describing it to be like the plume of the peacock or the crest jewel of serpents. Time, as we have always suspected, is a very pregnant concept. The two very interesting books on time are by Stephen Hawking and C K Raju (The Eleven Pictures of time

[10] Raju, C K., The Cultural Foundations of mathematics, PHISPC, Center for the Study of Civilizations

We end with the following resolve

"Let it resound in the distant regions of this planet, whether there are those that wish us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival of the cherished values and traditions of the Indic Civilization "

(2211 words)

Chapter 3 Some Fixed points in the Chronology of BhArata: Examining the astronomical records with Planetarium Software

B. N. Narahari Achar PhD

I. Introduction

Majumdar[11], the great historian, asserts that history records the achievements of man. According to him, history deals with facts, which can be known only from records kept. Western Scholars[12], while acknowledging that unlike other ancient civilizations, the ancient traditions in ***Bhārat*** have been preserved without a break down to the present day, have generally argued that ***Bhāratīyas*** lack a sense of history and that there is a dearth of 'historical texts' in ***Bhārata***, that contain records of dates and events. Hence, they deny the existence of any 'historical record' for ***Bhārata.*** These scholars have discounted the fact that two of the greatest epics of the world, ***Rāmāyāṇa*** and ***Mahābhārata*** are traditionally regarded as ***itihāsa s***, i.e., historic texts and that there are in addition, a host of supporting texts in the form of ***Purāṇas***. Ignoring the fact that ***Bhārata*** has its own sense of history and the purpose of history[13], which differs from their own concept of history, the scholars have systematically misrepresented the chronology of ***Bhārata*** so as to fit some misguided theory[14] and have often proposed rather

[11] Majumdar, R. C., Raychaudhuri, H. C., Kalikinkar Datta, (1978) *An Advanced History of India*, Macmillan India Pvt. Ltd. , Madras

[12] Basham, A.I., (1953), *The Wonder that was India,* Grove Press Inc., New York

[13] ***dharmārtha kāma mokṣāṇāṁ upadeśa samanvitaṁ Ī***
pūrvavṛttaṁ kathāyuktaṁ itihāsaṁ pracakṣate ĪĪ

[14] the so called Aryan Invasion Theory or AIT, now thoroughly discredited.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

characterized them as probable interpolations and hence may be even unreliable. But, by a careful analysis the author has shown that ***Vyāsa*** is very systematic in his description and follows a very genuine ***Vedic*** tradition of omens. The astronomical omens occur in four segments because, they pertain to four different aspects of the impending disaster: (a) an imminent war, (b) great harm to the ***Kuru*** family, (c) destruction of both armies and (d) disaster to the entire population. Most of the omens pertain to comets and not planets. The only true planetary positions are described in segment (b) as the omens describing harm to the ***Kuru*** family, they are identical to those described by ***Karṇa*** earlier in ***udyogaparvan.*** That this is indeed a Vedic tradition is easily demonstrated, for example, by comparing the first segment of astronomical references in ***Bhiṣma parvan***: Chapter 2. verses 20-23 with some selected ***mantra***-s from ***AtharvaVeda Pariśiṣṭha.***

Table 4

References in (MB VI.2. 20-23) ***Vyāsa tells Dhṛtarāṣtra:***	***'yuddhalakṣaṇa'in Atharvaveda Pariśiṣṭha.***
"I observe the sun every day	"(In predicting war) one should always
both at sunrise and sunset and	consider
have seen him as if encircled by	the line of clouds and halos around the sun
long arms."	and the moon and observe whether they
"I see the sun surrounded by	appeared in color or not."(64.5.7)
halos on all sides, halos which	
are tri-colored, dark in the	"Which are blue and red towards the
middle and white and red	edges and dark in the middle and
towards the edge and	Accompanied by lightning."(61.1.4)
Accompanied by lightning."	

years from among these 137 dates when Mars ***(aṅgāraka)*** is retrograde before reaching Antares ***(Jyeṣṭhā).*** Since the retrograde motion of Mars repeats with the same period as its synodic period, a spread of two years on either side of each of the dates was considered in the search. The search reduced the set to just seventeen: 3271 BCE, 3067 BCE, 2830 BCE, 2625 BCE, 2388 BCE, 2183 BCE, 1946 BCE, 1741 BCE, 1503 BCE, 1299 BCE, 1061 BCE, 857 BCE, 620 BCE, 415 BCE, 28 CE, 233 CE and 470 CE, when Saturn was near Aldebaran and Mars executed a retrograde motion before reaching Antares. A search is then made for those years in which there is a lunar eclipse near Pleiades (i.e., on the ***KārtikaPūrṇima).*** This reduces the set to just two, 3067 BCE and 2183 BCE. It turns out that in both of these years the lunar eclipse is followed by a solar eclipse at ***jyeṣṭha.*** A sequence of 'two eclipses within a period of 13 days' also occurs in the two eclipse seasons. When one considers the fact that ***Bhīṣma*** passed away on the ***Māgha śukla aṣṭami,*** after the occurrence of winter solstice, a unique date results, for the winter solstice in January 13, 3066 BCE occurred on ***śuklapañcami,*** where as the winter solstice in 2182 BCE occurred on ***kṛṣnacaturthi.***

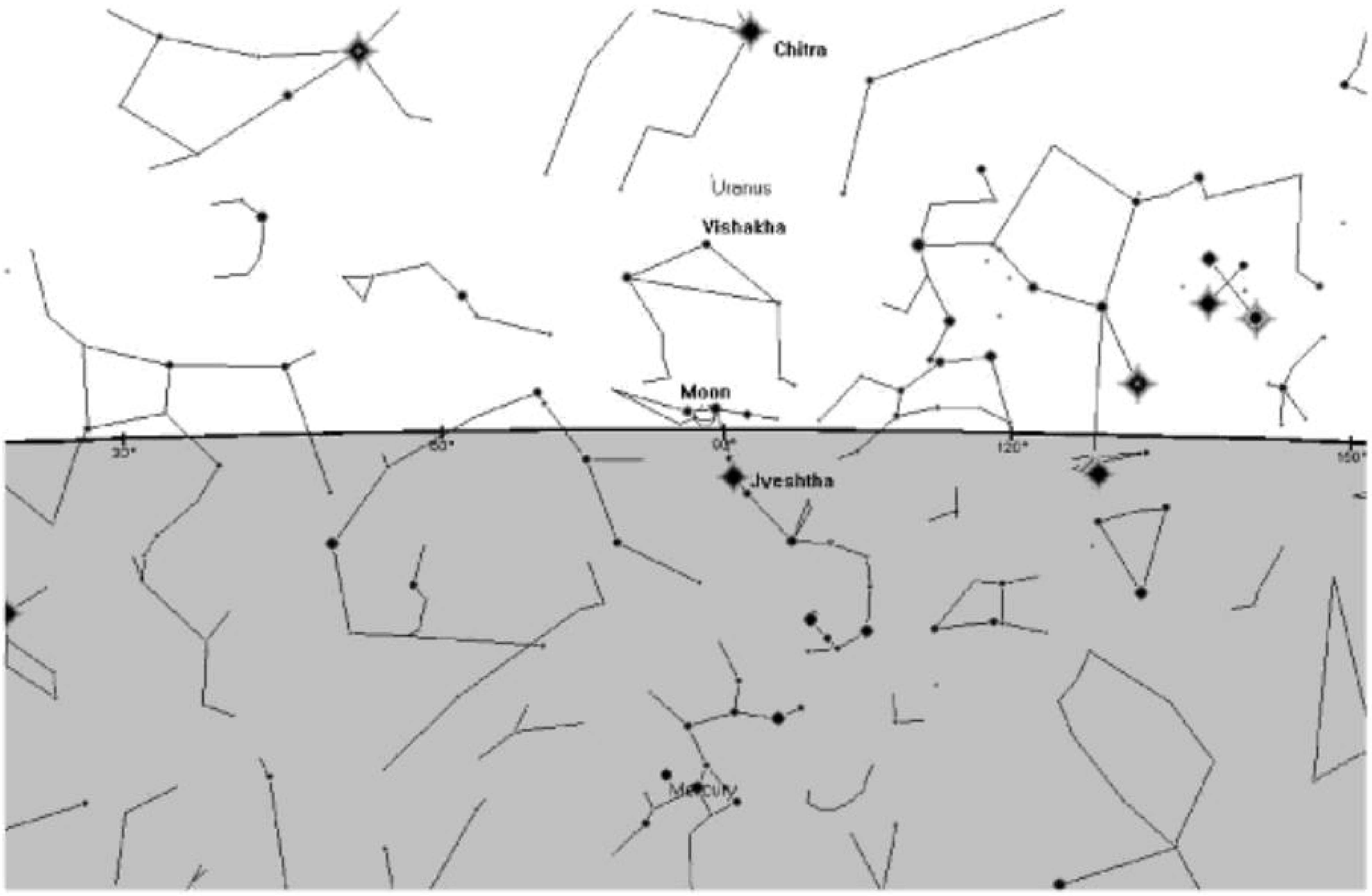
Thus a unique date of 3067 BCE for the date of the war emerges. The author has shown that this date is consistent with all the other astronomical references in the epic in several publications with the help of copious illustrations of star maps generated by Planetarium software. Some of them will be included as part of this essay by way of illustration

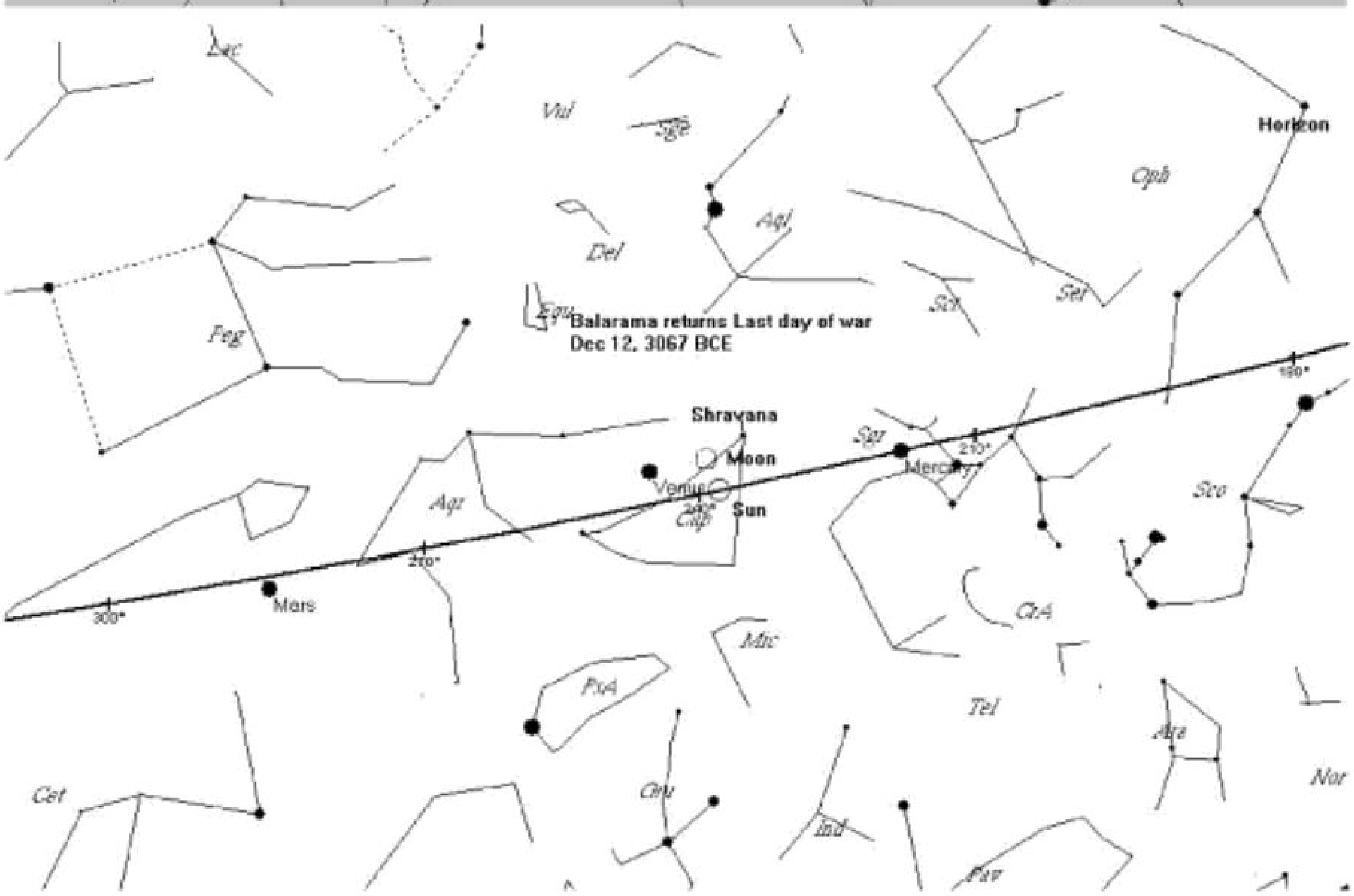
V. Illustrations

The star maps in figures 1-8 show that the astronomical events are reproduced. In figure 1, the ***day Kṛṣṇa*** starts on his diplomatic mission, it is clearly seen that moon is near ***revati,*** and ***^ani*** is ***at rohiṇi.*** Figure 2 shows the full moon in ***kārtika,*** it also happens to be a lunar eclipse day. At this time, ***Kṛṣṇa*** is busy with the peace talks in ***Hastināpura.*** In figure 3, ***Kṛṣṇa*** rides with ***Kar%a*** after the failure of the peace mission, it is ***uttaraphālguṇi.*** Seven days from that day, it will be ***amāvāsya at jyeṣṭha. Kṛṣṇa*** sends the message to ***Bhīṣma*** and ***Droṇa*** to start the war rituals that day. Figure 4 shows the star map for that that day, which is also a solar eclipse day. The retrograde loop of Mars in that year is also shown in the figure. The retrograde motion of Mars before reaching ***Jyeṣṭha*** had occurred several months earlier. Figure 5 shows the day the war

Figure 5. War begins November 22, 3067 BCE. It is ***BharaṇI*** day

Figure 6, Fourteenth Day of War. Moon rising at 2:30 am seen just above the horizon





(ii) 2449 BCE, based on the ***saptarṣi*** tradition as allegedly recorded by ***Varāhamihira***; [30]

(iii) the tradition of the ***Purāṇas*** [31], according to which from the birth of ***Parikṣit*** to the accession of ***Mahāpadmananda,*** there was a time interval is one thousand and five hundred years.

Based on the ***Purāṇa*** tradition, modern historians who have identified ***Chandragupta Maurya*** (who followed the ***Nanda*** s) to have lived in 324 BCE, assign a date ~1900 BCE for the war. All these three will be examined for consistency. It is to be reemphasized that the date of 3067 BCE has been derived independent of any of these traditions and is truly based on the internal evidence based on astronomical references found in the epic alone.

Āryabhaṭa Tradition

Āryabhaṭa declares[32] that when he was 23 years old, 3600 years of ***Kaliyuga*** had elapsed. This identifies the beginning of ***Kaliyuga*** with 3102 BCE. At first sight there appears to be some question about the consistency of the date 3067 BCE for the war with the beginning of ***Kaliyuga***, which is traditionally thought to have started after the war. A large number of scholars who have proposed the date of ~3000 BCE for the war rely on the information regarding the beginning of ***Kaliyuga*** in one-way or the other. However, the epic it self does not explicitly give any information about the beginning of ***Kaliyuga***. It is generally accepted that the astronomical beginning of ***Kaliyuga*** coincides with 17/18 February, 3102 BCE. The date of the war is then tied to the beginning of ***Kaliyuga*** (which according to some authors coincided with

---

[30] ***āsanmaghāsu munayaḥ śāsati pṛthviṁ yudhiṣṭire nṛpatau Ī***

ṣaḍvika pañcadviyutaḥ śakakālaḥ tasyarājñasyāt ĪĪ BrS

[31] ***yāvat parikṣito janma yāvat nandābhiṣecanaṁ Ī***

evaṁ varṣa sahasraṁtu jñeyaṁ pañcaśatottaraṁ

[32] ***ṣaṣṭyabdānāṁ ṣaṣṭiryadā vyatītāstrayaśca yugapādāḥ Ī***

tryadhikā viṁśatirabdāstadeha mama janmanotītāḥ ĪĪ *A. III. 10ĪĪ*

the end of the war and thus giving the date as 3102 BCE for the war). But there are others who take their clue from the ***Purāṇa-s,*** according to which ***Kaliyuga*** began with the departure of Lord ***Kṛṣṇa*** from this world, an event occurring after 36 years after the war. This results in the proposed date of 3138 BCE for the war. The spread of +/- 1 year on either side of these dates arises from slightly different modes of counting. Of course, the date 3067 BCE is posterior to 3102 BCE. Is there a conflict? Should not the war precede the beginning of ***Kaliyuga***? Not really. All that the epic says[33] is that the war occurred during the transitional interval between ***Dvāpara*** and ***Kali yuga***s, and nowhere it says exactly when the ***Dvāpara*** ended or ***Kali*** began. The ***antara*** or the interval between the ***yugas*** is quite extensive. According ***to Viṣṇu Purāṇa,*** the ***sandhyā*** for ***Dvāpara*** lasts for 200 years and for ***kali,*** it is 100 years. Thus there is a period of some 100 years or so, which can be legitimately referred to as ***sandhyā*** and 3067 BCE falls within this interval of 3102 BCE. In fact, there is some indication that the ***Kaliyuga*** had already started by the time of the war[34]. Even ***Bhāgavata Purāṇa*** acknowledges[35] that although ***Kaliyuga*** had already started, because of the presence of ***Kṛṣṇa, Kali's*** effect had been controlled. The full power of ***Kali*** became effective only with the departure of ***Kṛṣṇa,*** according to ***Kali rāja vṛttāṁta***[36] Thus there is no conflict with the war occurring in 3067 BCE and the reckoning of ***Kaliyuga*** from 3102 BCE.

---

[33] see foot note # 18 above

[34] ***etad kaliyugaṁ nāma acirādyatpravartate*** || MB. III.148.37||
The following remark is made when during the ***gadāyuddha***, ***Bhīma*** hits ***Duryodhana***'s thigh, the ***adharma*** act being the result of ***Kali*** having already entered. ***prāptaṁ kaliyugaṁ viddhi pratijñāṁ pāṇḍavasyaca ĪĪ MB IX.59.21ĪĪ***

[35] ***yadā mukundo bhagavānimāṁ mahīṁ jahau svatanvā śravaṇiya satkathaḥĪ***

tadāharevā pratibuddhacetasāṁabhadrahetuḥ kaliranvavartata ĪĪBP I.15.36ĪĪ

[36] ***yāvat sa bhagavān viṣṇuḥ pasparśemāṁ vasundharāṁ Ī***

tāvat pṛthviṁ parākrāntuṁ samartho nābhavat kaliḥ ĪĪ bhaga III, a. III ĪĪ

The alleged *Varahamihira* Tradition

Varāhamihira states in his ***Bṛhatsaṁhita*** that the ***saptarṣis*** were in ***maghā*** when ***Yudhiṣṭhira*** was ruling and to get the epoch of ***śaka kāla*** one should add 2526 years to the epoch of ***Yudhiṣṭhira.*** Historians have assumed that the ***śaka kāla or śaka nṛpati kāla*** refers to the ***Śālivāhana śaka*** of 78 CE. Thus arriving at the date -2448 (= 78-2526) or 2449 BCE for the ***Yudhiṣṭhira*** Era, the scholars declare that ***Varāhamihira*** gives this as the date of the ***Mahābhārata*** war. ***Kalhaṇa*** also assumes that the position of ***saptrṣis*** has been given by ***Varāhamihira,*** and makes the same mistake regarding the ***śaka kāla*** in his ***Rājataraṅgiṇi.*** However, he assumes that ***Kaliyuga*** began in 3102 BCE, hence declares that ***Pāṇḍavas*** lived 3102-2449= 653 years after the start of the ***Kaliyuga.*** This has only contributed to the confusion and some Indologists actually declare ***Kaliyuga*** as a figment of imagination.

Varāhamihira simply quotes ***vṛddha Garga's*** opinion regarding when ***Yudhiṣṭhira*** lived and how to get that period from ***śaka kāla*** and *this is not **Varāhamihira's** opinion.* ***Garga*** by all accounts lived before CE and the word ***śaka kāla*** of ***Garga*** cannot refer to ***Śālivāhana śaka*** of 78 CE. The ***śaka kāla or śaka nṛpati kāla in Garga's*** words refers to the era of the ***saka*** king, Cyrus, beginning with 550 BCE. All this has been noted by many scholars[37], and discussed in great detail by Kota Venkatachelam[38] whose work may be consulted for further details. With the correct identification of ***śaka kāla,*** the date given by ***Varāhamihira*** is also consistent with the date of the war given here. It may be noted in passing that it was based on the wrong identification of ***śaka kāla*** that Professor Sengupta felt justified in his date of 2449 BCE for the war. Thus the so called ***Varāhamihira*** tradition and the ***Rājataraṅgiṇi*** tradition of assigning a

---

[37] Vaidya, C. V.,(1983) The Mahabharata A criticism, Cosmo Publications, New Delhi, p. 80.

[38] Venkatachelam (1954).

date Of 2449 BCE to the war is based on a mistaken identity for the ***śaka kāla,*** compounded by the mistake in assuming that a mere quotation of ***vṛddha Garga by Varāhamihira*** reflects the latter's own opinion. The date derived here is consistent with ***Āryabhata*** tradition and the correct ***śaka kāla*** beginning in 550 BCE. ***Saptarṣi Era* and Genealogy list from *Purāṇa-s***

The ***Sapta ṛṣi***-cycle is named after the seven sages and is allegorically associated with the Big Dipper, the eastern most star of which is marked by ***marici*** followed by ***vasiṣṭha, āṅgirasa, atri, pulastya, pulaha and kratu,*** respectively, in that order. The seven sages are thought to move through the twenty-seven ***nakṣatra***-s along the Ecliptic at the rate of one ***nakṣatra*** per 100 years and to complete one cycle in 2700 years. This forms a convenient cycle for reference, but no astronomical significance[39] for the movement and the association of the stars of the Big Dipper can be ascribed. According to ***purāṇa***-s, it is accepted[40] that ***saptarṣi-s*** were in ***maghā*** when ***Yudhiṣṭhira*** ascended the throne and that the time interval from ***Parikṣit*** to the accession of the ***Nanda*** kings was 1500 years. Between ***Parikṣit*** and the ***Nanda***s, there were three royal dynasties, ***Bṛhadratha, Pradyota and śiśunāga*** families. The ***Nanda***s were followed by ***Maurya***s, ***Sungas, Kaṇvas and Andhras.*** The ***Saptarṣi***s returned to ***maghā*** during the reign of the 24th king of the ***Andhras***. It was the 25th king, ***Gautamīputra Śātakarni*** who performed the ***Asvamedha yāga*** and ***rājasūya yāga.*** It is simply being recalled that the ***saptarṣis*** had returned to the position they had occupied during the time when these rituals had been performed earlier at the time of the ***Pāṇḍavas***. The reason for this remembrance is that during this interval of 1500 years, there had been a decline of Vedic performances due to the ascendancy of Buddhism especially during the reign of the king ***Aśoka Maurya.*** Since 1500 years had passed till the time of ***Nandas, Aśoka Maurya's*** time must have been about a

---

[39] This is the reason why ***Varāhamihira*** simply quotes ***Garga*** regarding the position of ***saptarṣis*** and does not express his own opinion of it. It may also be noted that the two stars, ***kratu and pulaha***, 'the pointers', point toward the polestar Polaris, now. But the situation was different in 3000 BCE. Then the pole star was Thuban (***dhṛva***) and the entire ***saptarṣi maṇḍala*** was circumpolar and the two leading stars did not point to the then polestar

[40] A detailed discussion of these points are given by Kota Venkatachelam and summarized by Vedavyas.

hundred years later, i.e., (3100-1500-100=)~ 1500 BCE. The ***Andhra***s were followed by the ***Guptas*** and the ***Pramara***s. In the accounts given by historians there is a mix up of the ***Gupta*** king, ***Samudra Gupta***, who was also known as ***Aśokāditya Priyadarśin*** and lived around 320 BCE, with ***Aśoka*** of the ***Maurya*** Dynasty, which dynasty had ruled ***Magadha*** from 1535 BCE - 1219 BCE.. The celebrated inscriptions of ***Priyadarśin***,–Rock Edicts III and XIII-mention Antiochus and Ptolemy as contemporaries of ***Priyadarśin***, who is ***Samudra Gupta*** of the ***Gupta*** Dynasty. The ***Gupta*** Dynasty ruled ***Magadha*** from 328 BCE- 83 BCE and not the ***Mauryas.*** This confusion is the reason for assigning the wrong date for the ***Mahābhārata*** war based on the ***Purāṇic*** genealogy lists. The confusion in the chronology of ***Bhārata*** is compounded by the historians, who mis-identify King ***Vikramāditya*** of the ***Pramara*** Dynasty[41], who established the ***Vikram*** Era in 57 BCE. The ***Vikrama*** Era together with the ***saptarṣi*** tradition will be discussed in greater detail later.

When proper identification of ***Aśoka*** is made, it is seen that all the traditions, namely,

(i) ***Āryabhata's Kaliyuga,***

(ii) ***saptarṣi*** tradition and

(iii) the ***Purāṇic*** tradition are all consistent with the date 3067 BCE for the war.

VII. B. Internal consistency in the Epic of the Date of 3067 BCE.

It is necessary to resolve some misconceptions that have been floating around the various events in the epic such as

(i) the war started on an ***amāvāsya*** day,

(ii) there was a conjunction of ***śani*** and ***Bṛhaspati near viśākha and***

[41] Ed.see the Dynastic Lists in th Appendix

observes omens[36][45] similar to the ones seen at the time of the ***Mahābhārata*** war, now indicating the total destruction of the ***Yādavas.*** Simulations show that in the year 3031 BCE, thirty-six years later than 3067 BCE, there was an eclipse season with three eclipses. A lunar eclipse on October 20 was followed by an annular solar eclipse on November 5, followed by a penumbral lunar eclipse on November 19, within an interval of 14 days and at an ***'aparvaṇi'*** time. Thus the date of departure ***of Kṛṣṇa*** is consistent with the popular tradition that he passed away after 36 years after the war. The information about his birth can be gathered from ***Harivaṁśa*** and ***Bhāgavata Purāṇa.***, according to which he was born in ***kṛṣṇa pakṣa aṣṭami*** with ***rohiṇi nakṣatra,*** but there is an uncertainty about how long he actually lived. Some believe that he lived for 125 years, while others take his life span to be only 105 years. Raghavan assigns only 81 years. The date of birth of ***Kṛṣṇa*** is calculated, apparently by extrapolation from the date of departure and so also are the several 'horoscope's of ***Kṛṣṇa.*** Simulations based on the dates yield results which only go to show whether the calculations had been done accurately and correctly by those who give such 'horoscope's. As there is no clearly independent piece of information, in the Epic, which can be used for distinguishing the dates, one may accept that date which suits the tradition of choice. It should be understood, however, that the date of his departure from this world can be established on the basis of information in the Epic and demonstrated by the simulations.

IX. Consistency with the dates of other Vedic texts

It will be interesting to verify astronomical information contained in other Vedic texts and determine the dates based on simulations using planetarium software and to see if these dates are consistent with the date of ***Mahābhārata*** .

For example, based on the astronomical information from ***Rgveda,*** Sengupta[46] inferred a solar

[45] ***Caturdaśi pañcadaśi kṛteyaṁ rāhuṇā punaḥ Ī tadāca bhārate yuddhe prāptacādya kṣayāya naḥ ĪĪ MB XIV. 3. 17 ĪĪ***

[46] Sengupta (1947) p. 120

eclipse on July 26, 3928 BCE. Figure 10 shows the star map for this date. As verified by the software RedShift, it is a central solar eclipse, which occurred two days after the summer solstice that year, as per Sengupta's conjecture. However, some caution must be exercised. As has been discussed in detail by the author[47][38] in the planetarium software, the positions of the planets and the stars are computed using the latest theories and information available and they are highly reliable. However, there is uncertainty when it comes to determining eclipses on dates extrapolated to 4000 BCE. These uncertainty which may amount to about 15 minutes when extrapolated to dates around 1000 CE, jumps to more than 12 hours for the time of the occurrence of the eclipse when extrapolated to 3000 BCE, and even more when taken to 4000

[47] See the references in footnote # 17 and #25.

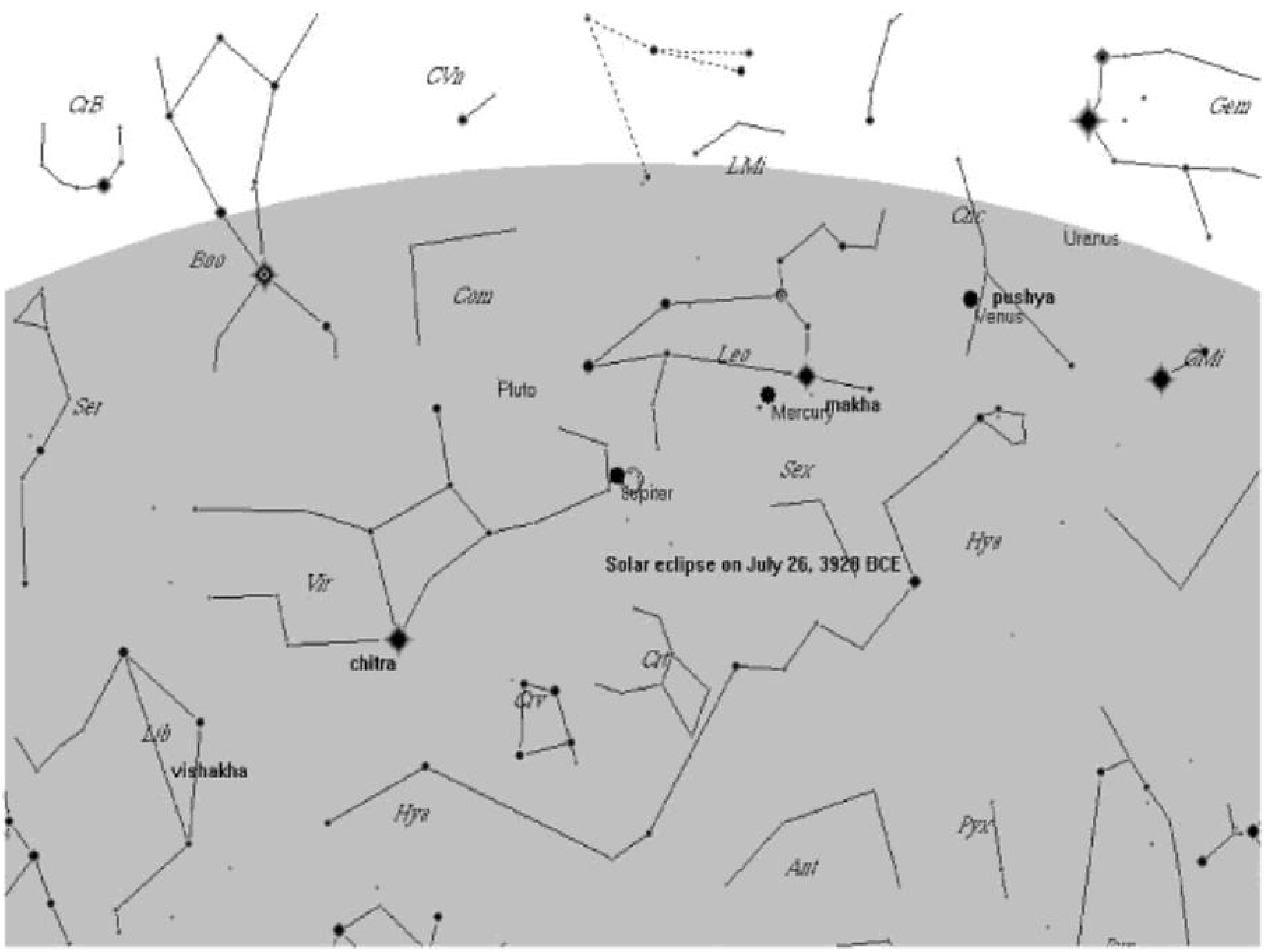


Figure 10 Star map of July 26, 3928 BCE

BCE. The exact location of the eclipse and the exact time of visibility are uncertain, but the occurrence of the eclipse itself is certain. As a consequence, determining the date on the basis of eclipse data alone is risky. However, the eclipse data can be used as secondary information to confirm that it occurred on a particular date. ***However, there are other astronomical data available in the brāhmaṇa*** texts. For example, ***śatapatha brāhmaṇa*** refers to ***kṛttikā-s*** rising exactly in the east. On the basis of simulations using the planetarium software[48], the date of the event referred to has been shown to be 2925 +/- 100 BCE, quite in agreement with Dikshit.[49] Considering that this text is attributed to ***Yājñavalka,*** a disciple of ***Vaiśaṁpāyana,*** who is an important narrator of the epic, the date of 3067 BCE for the war is consistent with the date of ***śatapatha brāhmaṇa.*** The author has shown[50] (also on the basis of simulations using the planetarium software) that ***Lagadha***'s ***vedāṅga jyotiṣa*** should be dated to be about ~1800 BCE. The astronomy followed at the time of the ***Mahābhārata*** war is ***vedāṅga jyotiṣa,*** but is very much pre-***Lagadha.*** The date of ***Lagadha' s vedāṅga jyotiṣa*** is also consistent with the date of the war. It may be noted in passing that ***śatapatha brāhmaṇa*** mentions both ***Parikṣit and Janamejaya.*** This is an independent check on the date of the war. A passage in the ***pañcaviṁśa brāhmaṇa (***XXV. 15.3) connects ***Janamejaya*** with the ***sarpayāga*** and has been referred to by Raychaudhuri[51]. The date of a solar eclipse mentioned in this ***brāhmaṇa*** text has been determined by Sengupta[4521] to be September 14, 2451 BCE. Figure 11 shows the star map for this day confirming the calculations of Sengupta. This date, which is about 600 years later, is

---

[48] Narahari Achar, B. N., (2000) " On the Astronomical Basis of the Date of Satapatha Brahmana: A reexamination of Dikshit's Theory", Indian Journal of History of Science, 35(1),pp. 1-19.

[49] Dikshit, S. B.

[50] Narahari Achar, B. N., (2000), "A case for Revising the Date of Vedanga Jyotisa,", Indian Journal of History of Science, 35.3, pp 173-183.

[51] Raychaudhuri, H. C., (1923), Political History of Ancient India, University of Calcutta, Calcutta, p.10.

[52] Sengupta, P C, (1947)

confirmation. Some of them refer to a partial solar eclipse at the time of ***uttarāyana saṅkramaṇa***. In fact simulations show that there was indeed a solar eclipse on January 5, 3104 BCE and the winter solstice was on January 13, 3104 BCE. In any case there is consistency with the two inscriptions selected above for the detailed information in them.

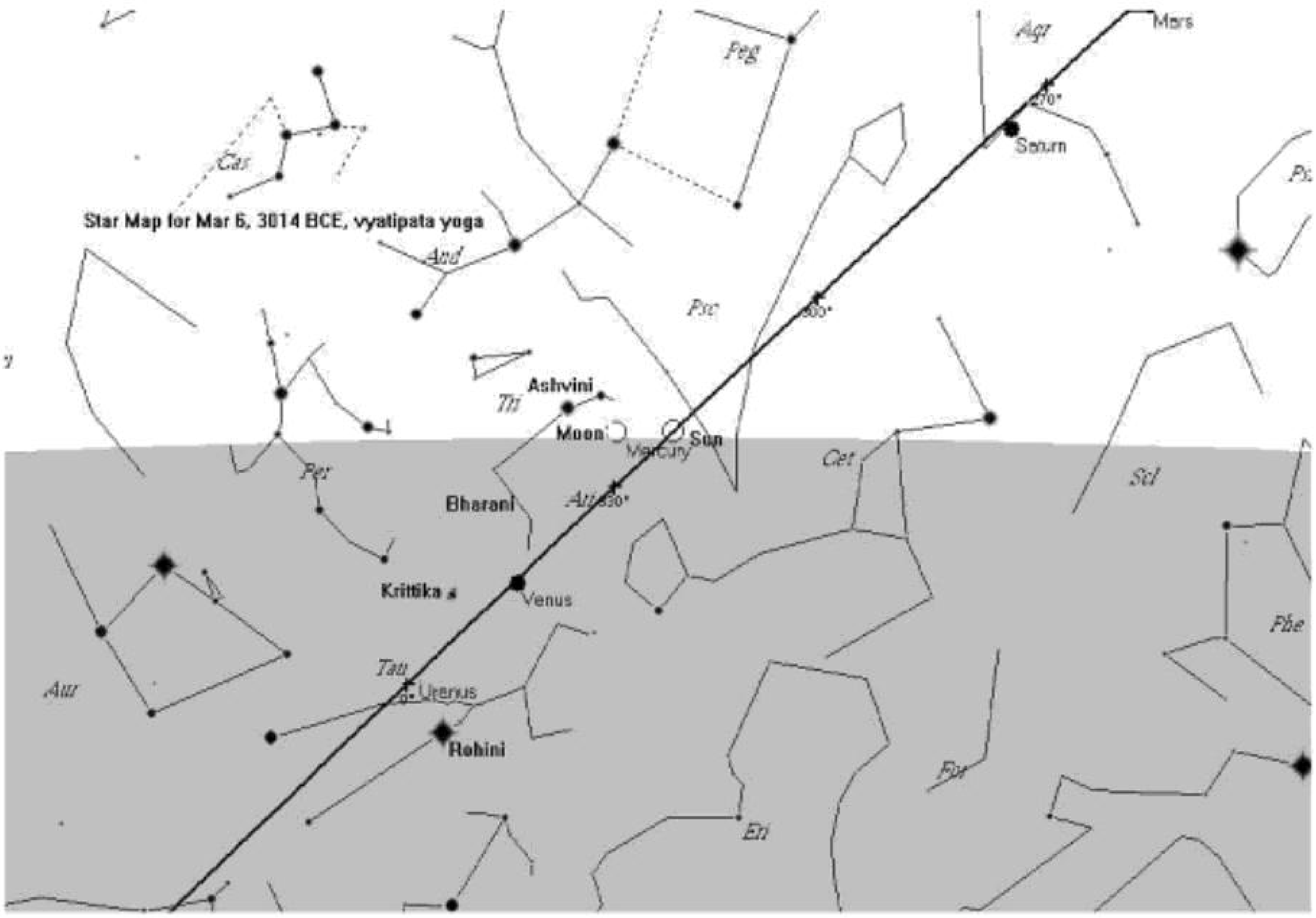


Figure 14 star map for March 6, 3014 BCE

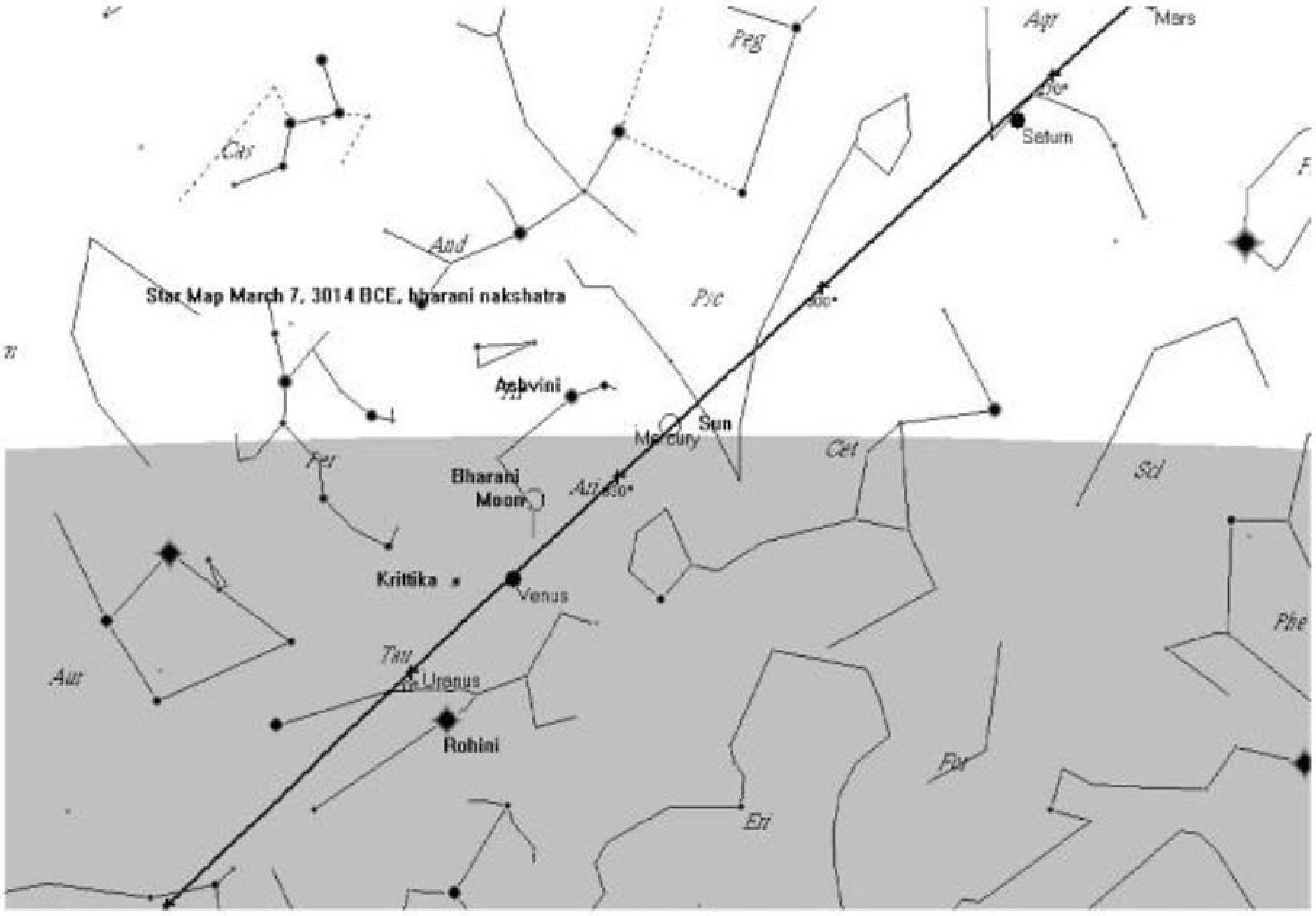
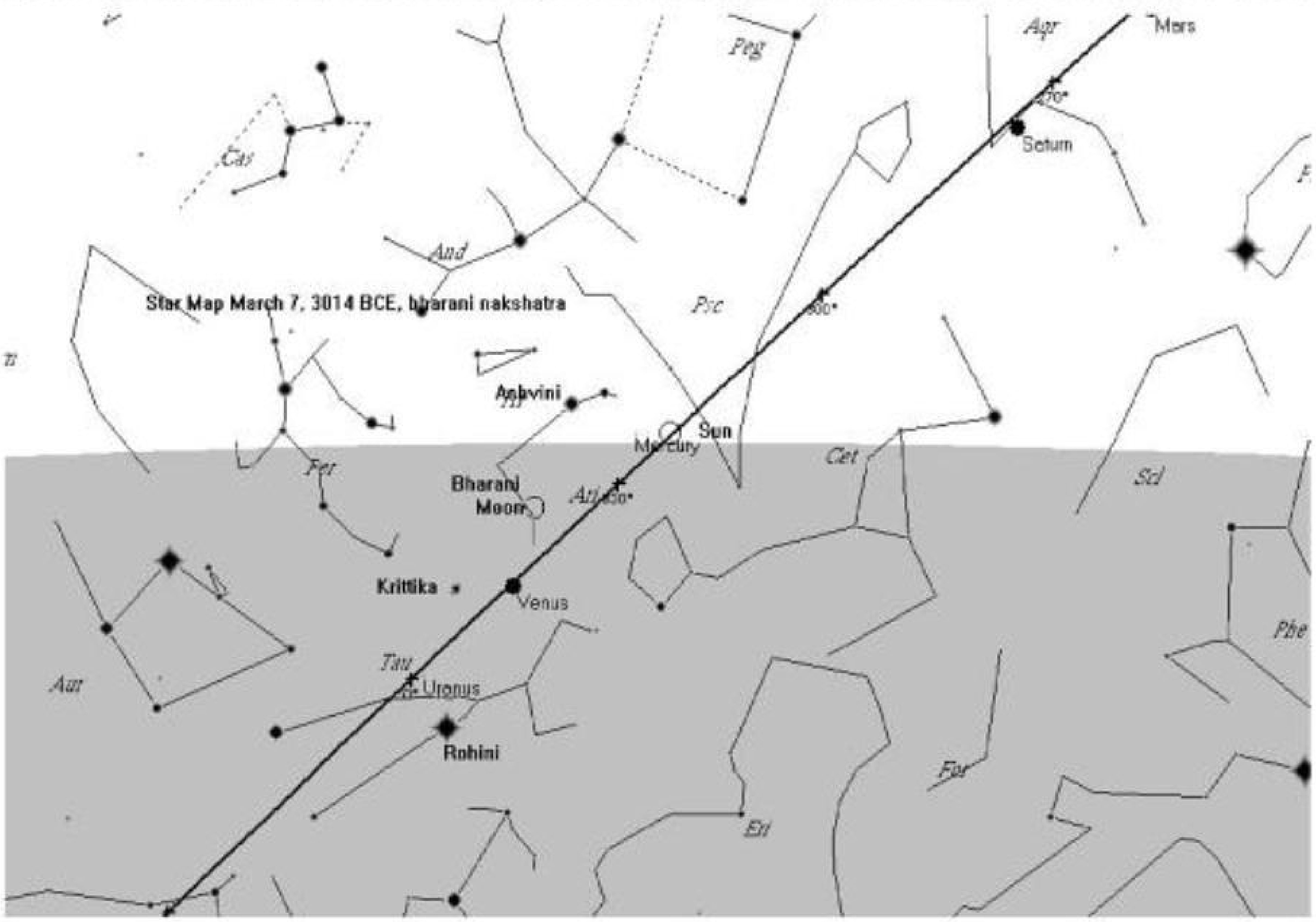


Figure 15 shows the next day of ***Bharani*** the beginning of ***sarpayaga.*** March 6, 3014 BCE



XI Buddha's Date

One consequence of the mix up of the names of ***Aśokāditya*** of the ***Guptas*** with ***Aśoka*** of the ***Maurya***s is the misdating of ***Buddha.*** According to ***Purāṇic*** evidence, there had expired 1500 years after ***Parikṣit***, when ***Mahāpadmananda*** was coronated. Between ***Parikṣit*** and the ***Nanda***s, there were three royal dynasties, ***Bṛhadratha, Pradyota and Sisunaga***[56] families. The ***Nanda***s who ruled ***Magadha*** for 100 years, were followed by ***Maurya***s, ***Sunga, Kaṇva and Andhras. Candragupta*** founded the ***Mauryan*** dynasty with the help of ***Cāṇakya.*** His son was ***Bimbisāra*** and grandson was ***Aśokavardhana.*** The ***Maurya-*** s ruled for a total of 316 years and were replaced by the ***sunga***-s. The ***Kaṇva***-s who succeeded the ***Sunga***-s were themselves supplanted by the ***Andhra***-s, who ruled for a total of 506 years. Then followed the reign of ***śrīgupta-s*** for a period of 245 years. This age has been termed the 'Golden Age' in the history of ***Bhārata.*** It is ***Samudragupta*** of the ***śrīgupta*** dynasty who was known as "***Aśokāditya Priyadarśin***" The "Inscriptions of ***Aśoka***" belong to this ***Gupta*** emperor and not to ***Aśoka Maurya*** , who came to power after 218 years after ***Buddha.***

Buddha was the son of King ***Suddhodana*** who was the 23rd king of ***the Ikṣvāku*** dynasty and ***Purāṇic***-records point to 1807 BCE as the date of attaining ***nirvāṇa by Buddha.*** Just as in the case of ***Kṛṣṇa,*** it appears that his date of birth is calculated after determining the date of ***parinirvāṇa*** (final departure). ***Buddha's nirvāṇa***

Kota Venkatachelam has determined that ***Buddha's nirvāṇa*** occurred on the ***vaiśākha Pūrṇimā,*** on March 27, 1807 BCE. Simulations show that astronomically this is indeed the situation as shown in Figure 16. Many other scholars also agree as to the date of ***Buddha's nirvāṇa.***

Support for this date is derived from an independent Buddhist source, ***saṁyutta nikāya.*** For about three months before his death, ***Buddha*** was staying in ***śrāvasti.*** During this time there occurred the winter solstice, a lunar eclipse, followed by a solar eclipse. Simulations show that the winter solstice occurred on January 5, 1807 BCE. There was a lunar eclipse on January 26,

---

[56] Editor –see Dynastc lists inn Appendix D

1807 BCE, which was followed by a solar eclipse on February 10, 1807 BCE, as shown in Figures 17 and 18. It can also be seen from Figure 18 that winter solstice occurred earlier when the Sun was near ***dhaniṣṭha*** (the position which corresponds to 270 degrees along the ecliptic). This is exactly as recorded[48] ***in saṁyutta nikāya, Part I, Sugātha-Vagga,*** Book II, Chapter I, ***Devaputta-saṁyuttam, sutta-s 9, and***

10.

It is interesting to compare these simulations with the calculations of Professor Sengupta, who was trying to confirm which of the usual dates, 544 BCE or 483 BCE is to be 'accepted' for the event of **Buddha *nirvāṇa.*** He found that two eclipses as mentioned in the ***saṁyutta nikāya*** would be possible in 560 BCE, however this would be in conflict with the dates 483 BCE and 544 BCE which have been touted as possible dates of **Buddha's *nirvāṇa.*** Professor Sengupta considers 544 BCE to be the better date as it is closer to 560 BCE. However, the proper conclusion should be that neither of these dates

[48] ***Atha kho bhagavā caṅdimaṁ devaputtaṁ ārabha rāhuṁ asuriṅdaṁgāthayā ajjabhāsi ĪĪ***
thatāgataṁ arahaṅtaṁ Ī caṅdimā saraṇaṁ gato ĪĪ
rāhu caṅdaṁ pamuñcassu Ī Buddha lokānukaṁpakāti ĪĪ SN (I. ii . 1. 9.3) ĪĪ
Atha kho bhagavā suriaṁ devaputtaṁ ārabha rāhuṁ asuriṅdaṁ gāthayā ajjabhāsi ĪĪ
thatāgataṁ arahaṅtaṁ Ī suriyaṁ saraṇaṁ gato ĪĪ
rāhu pamuñca suriyaṁ Ī Buddhā lokānukaṁpakāti ĪĪ SN (I. ii . 1. 10.3) ĪĪ

are the correct ones according to ***saṁyutta nikāya.*** But, 1807 BCE is consistent with the eclipse data.

It should be pointed out that a search from 1900 BCE to 400 BCE for the set of astronomical data, namely, winter solstice, lunar eclipse, solar eclipse followed by ***vaiśākha purṇima***, yields about a dozen dates: 1807 BCE, 1694BCE, 1659BCE, 1564BCE, 1510BCE, 1250BCE, 1192BCE, 1138BCE, 1119BCE, 1062BCE, 1007BCE, 765BCE, 690BCE and 560BCE. If the restriction of a time

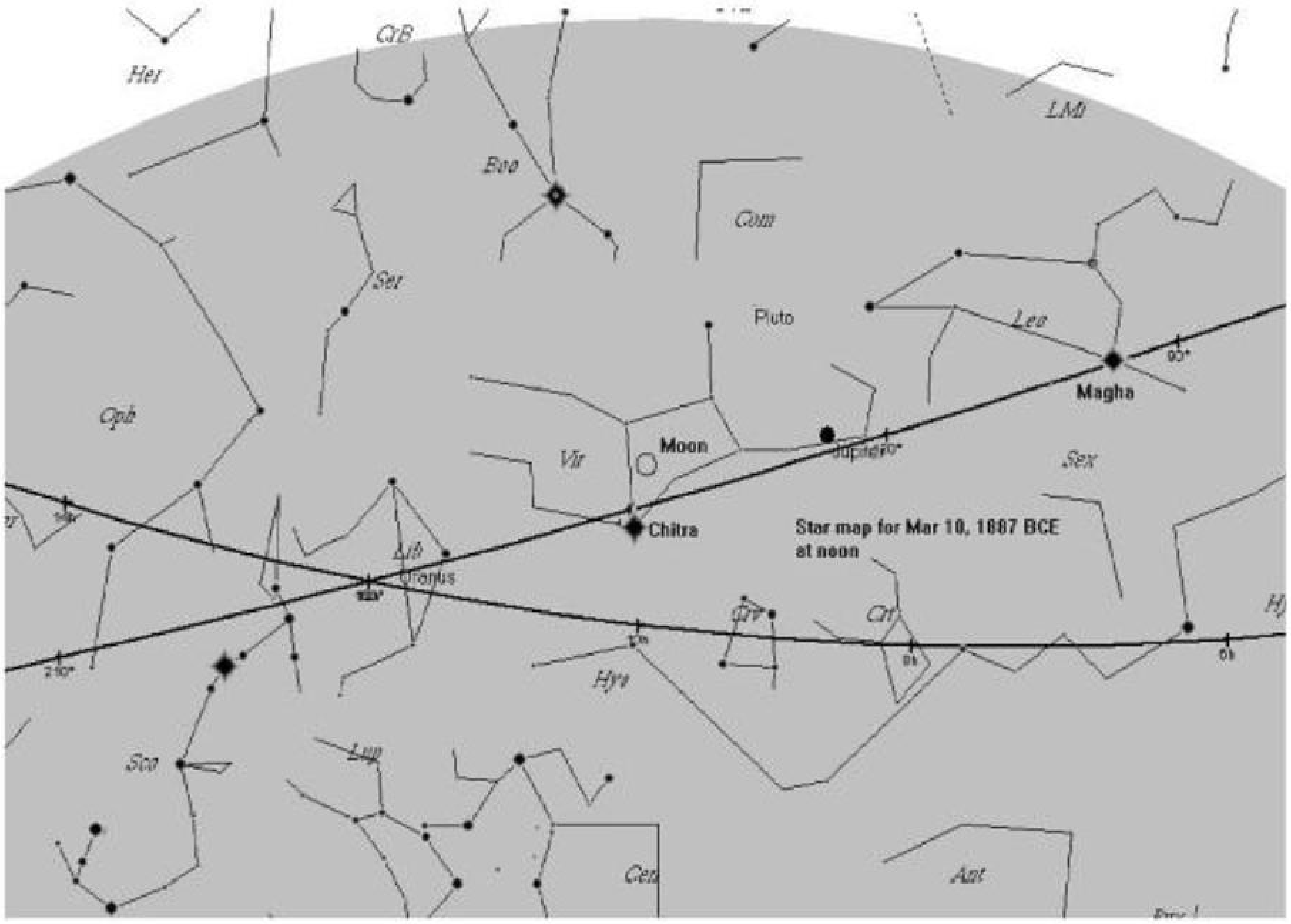


Figure 19 Star map on March 10, 1887 BCE

While the planetary positions other than the moon are correct for this date, the most crucial factor, that the ***nakṣatra*** be ***viśākha*** for ***vaiśākha pūrṇima*** is not satisfied. If on the other hand, the date of April 9, 1887 BCE is selected, the ***nakṣatra*** works out fine. The other planetary positions must be reported as found by these simulations shown in Figure 20. The date given by Rev. P. Bigandet is March 31 1886 BCE. March 30, 1886 BCE is ***viśākha pūrṇima*** as seen by the simulation, but the planetary positions are again different. But if it is agreed that ***Buddha*** lived for eighty years and his ***nirvāṇa*** occurred in 1807 BCE as discussed above, then one can choose April 9, 1887 BCE as the date of his birth.

XII. The Date of *Ādi Śaṅkara*

The date of ***Śaṅkarācārya*** has been discussed in great detail by a very large number of

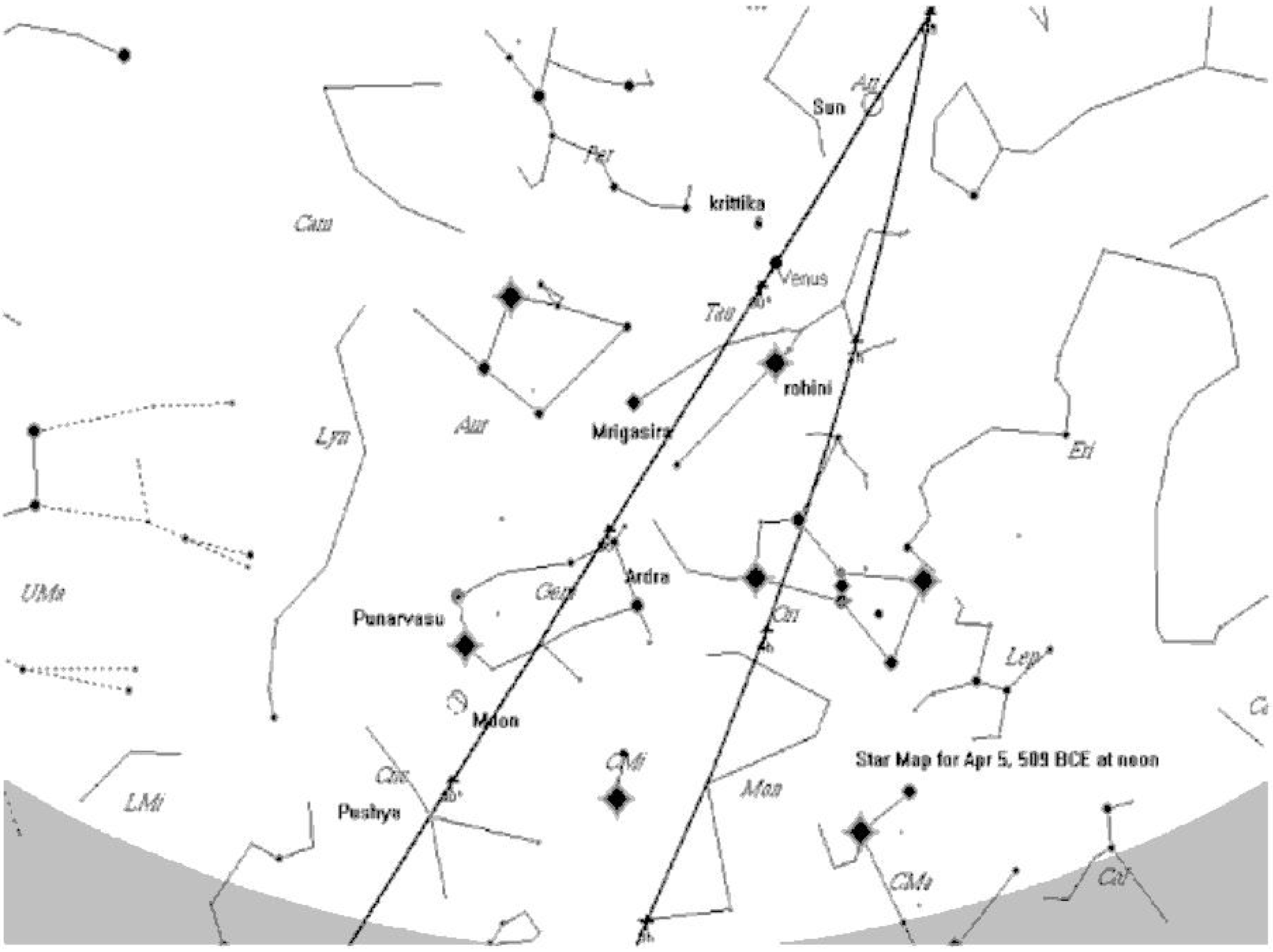


Figure 21 Star map for April 5, 509 BCE

positions at the time of birth of ***Ādi Śaṅkara*** and given in the article by Ramachandran is sufficient. The horoscope is given by ***Citsukhācārya,*** a boyhood friend of ***Śaṅkara,*** in his work ***Bṛhadvijaya***. According to it ***Śaṅkara*** was born in the year ***Nandana*** of ***Kaliyug***a 2593 (509 BCE) in the month of ***viśākha, śuklapakṣa pañcamī tithi, punarvasu nakṣatra, karkātaka lagna, in the abhijinmuhūrta***. The Figure 21 shows a star map for April 5, 509 BCE and it is easily seen that ***tithi, lagna, nakṣatra*** and the positions of the planets are exactly as described in the horoscope. This verifies that the planetary configuration as given for that date is correct. However, caution must be exercised in deriving the dates based on horoscopic data alone.

XIII. *Vikrama Saṁvat, Śālivāhana śaka and the Saptarṣi* Tradition

One of the great blunders of historians is to declare that ***Vikramāditya***, the originator of the ***Vikram*** Era never existed and then to identify ***Chandragupta*** II of the Gupta dynasty who bore the title of ***Vikramaditya***, as the ***Vikramaditya*** and to assign the date of 400 CE for him. Kota Venkatachelam[61] has discussed this in great detail. First of all, the Guptas belonged to the ***'sūryavaṁśa'*** and all of them added the title ***'āditya'*** to their names. They ruled ***Magadha*** from 328 BCE- 83 BCE with their capital at ***'Pātaliputra'.*** They were contemporaneous with the Greek rulers mentioned earlier. The Greek notices mention ***Pātaliputra,*** and not ***Girivraja*** or ***Rājagṛha,*** which was the capital of the ***Maurya-s*** as has been well known from ***Buddhist*** and other records. After ***Candragupta II***, only four others of the ***Gupta*** dynasty ruled for 150 years and finally, the empire was broken up by the Huns. The Gupta inscriptions are available and their own inscriptions mention ***'Mālava Gaṇa śaka',*** whose date begins with 725 BCE. But, the historians have identified it as the ***Vikram śaka*** of 57 BCE and have changed the ***Gupta śaka*** from 327 BCE to 320 CE, confusing it with ***Vallabhi śaka,*** which started in 319 CE.

The real ***Vikramāditya*** of the ***Vikram śaka*** belongs to the Panwar family, ruled practically the whole of India from ***Ujjain*** and originated the ***Vikram śaka*** in 57 BCE He is the celebrated King whose name is referred to in the work of ***Kālidāsa.*** According to the ***vaṁśāvali*** of Nepal, he conquered Nepal and founded the ***Vikrama*** era in 3044 ***kali*** (57 BCE). Vedavyas[62] quotes the date of the beginning of the ***Vikram*** era as ***Citra Pūrṇima,*** on February 23, 57 BCE. However, Figure 22 shows the star map for this date and it is not full moon day. The full moon occurred on 27th February, but at ***hasta.*** This is in reality an ***adhika māsa.*** The ***citra pūrṇima*** occurred on 28th March, 57 BCE. Figure 23 shows the star map for March 14, 57 BCE. It is ***śukla pratipad, aśvini nakṣatra*** and would be the beginning for ***amanta reckoning and February 28, 57 BCE would be the beginning for pūrṇimānta reckoning. The MālavaGaṇa śaka*** of Western India tradition would begin on September 21, 57 BCE on ***kṛṣṇa pratipad, aśvini nakṣatra.***

---

[61] Kota Venkatachelam (1954)

[62] Vedavyas, ibid, p. 238

Professor Sengupta has conclusively established[63] that the so called Gupta era (which is identical to the Vallabhi era) cannot be identified with ***Vikrama Saka,*** based on the analysis of several 'Gupta Inscriptions'. The former started in 319 CE, where as the starting date for the ***Vikrama samvat*** is 57 BCE and has been well chronicled in the dynasty lists from Nepal.

One hundred and thirty years after ***Vikramāditya***, another ***śaka*** was started in 78 CE by ***Śālivāhana,*** who is really a descendant of ***Vikramāditya***. Here is an account of ***Śālivāhana:*** "After the death of ***Vikramāditya,*** when a century had passed, the tribes of ***śakas*** etc. having known about the decline of Dharma in the country, descended with their hordes. Some have come and invaded through the Himalayan passes, others by fording the Sindhu river, still others by sea. They plundered the Aryaland, looted the treasures and captured women….When things came to this state, was born king ***Śālivāhana.*** He defeated the ***^akas*** and Chinese hordes; he

[63] Sengupta (1947) p. 248

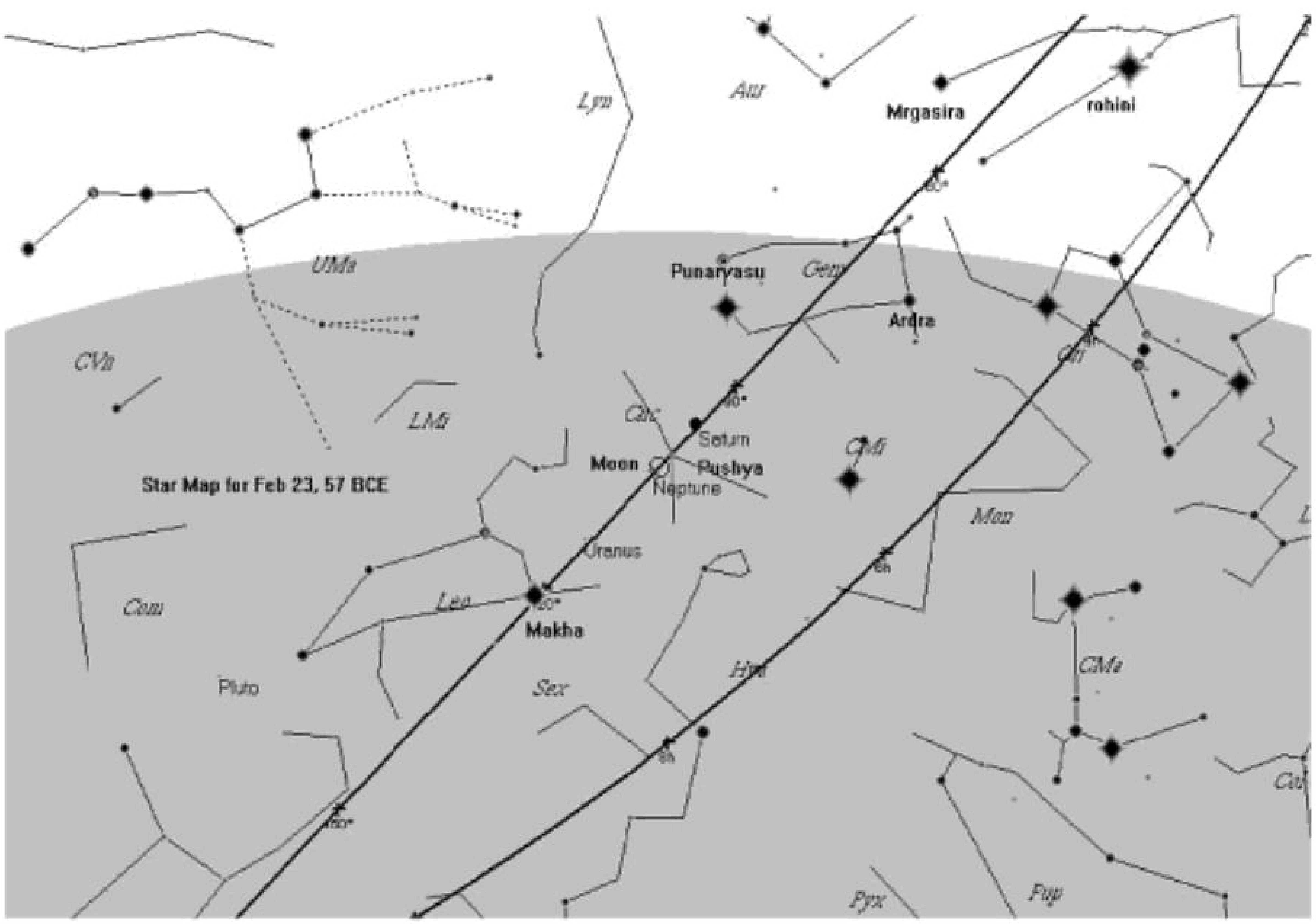


Figure 22 Star Map for February 23, 57 BCE

fixed the boundaries of the Aryaland.." The ***Śālivāhana śaka*** was started in his honor in 78 CE. He cannot be called a ***śaka*** king, so this era has nothing to do with the ***śaka kāla*** or ***śaka-nṛpati kāla***, which refers to the era of the ***śaka*** king, Cyrus of 550 BCE. ***Śālivāhana śaka*** has been in use continuously for almost two thousand years and also has nothing to do with King Kanishka, who was a ***turuṣka*** king of Kashmir, and ruled after 150 years after ***Buddha's nirvāṇa*** according to ***Rājataraṅgiṇi.***

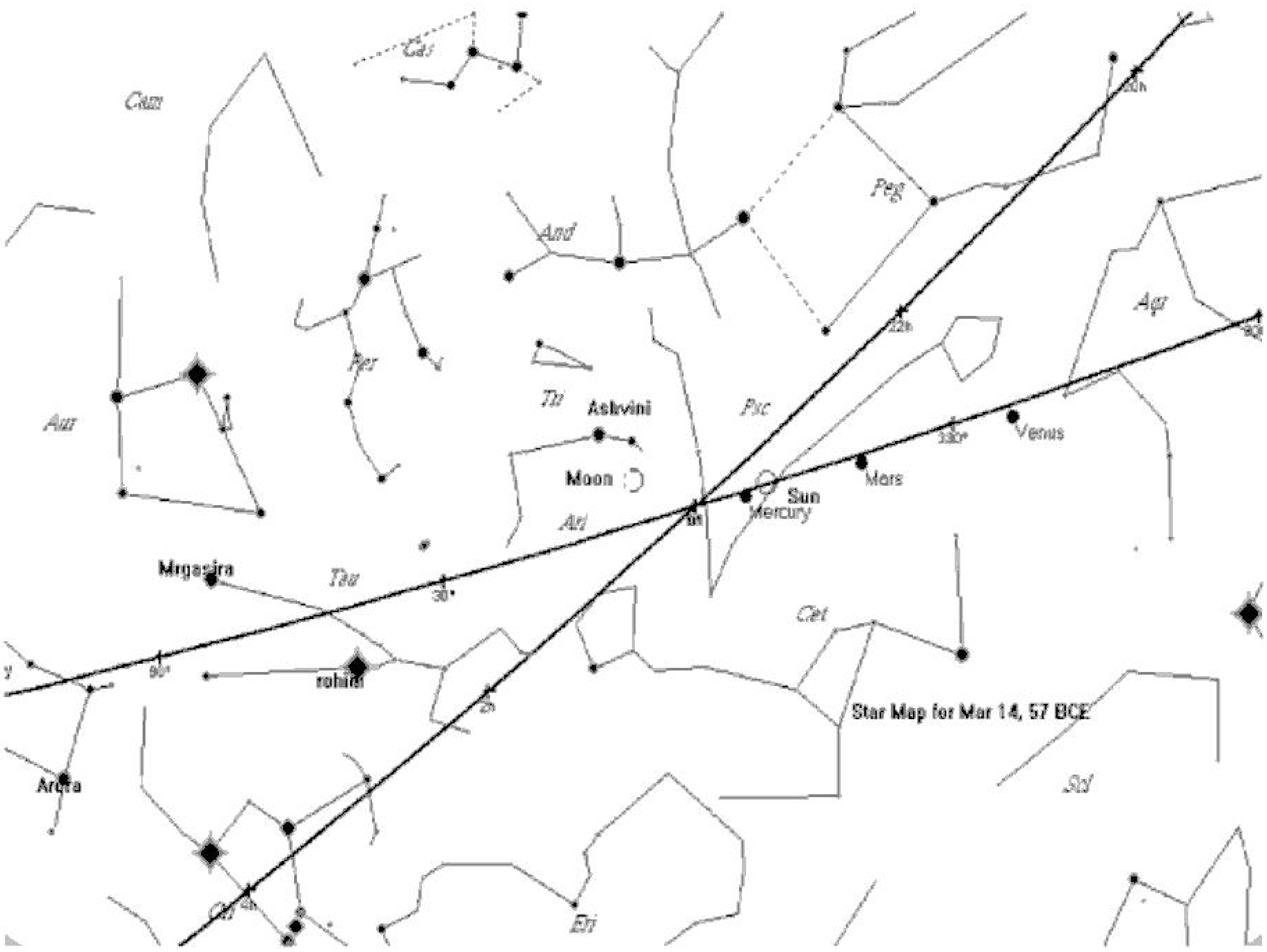


Figure 23 Star Map on March 14, 57 BCE

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

three eras ***saptarṣi, Vikrama and Śālivāhana*** at the same time.

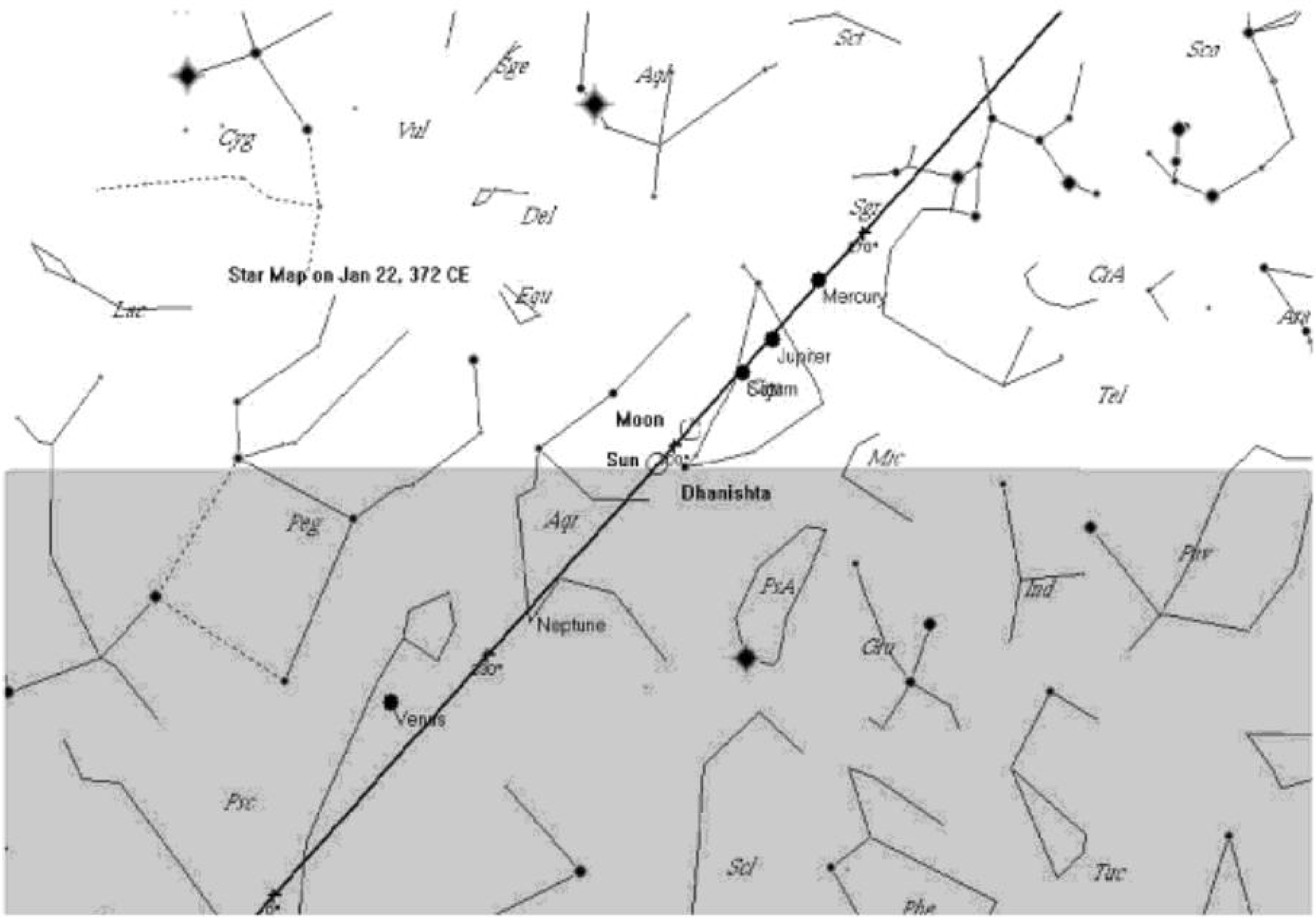


Figure 24 Star map on January 22, 372 CE

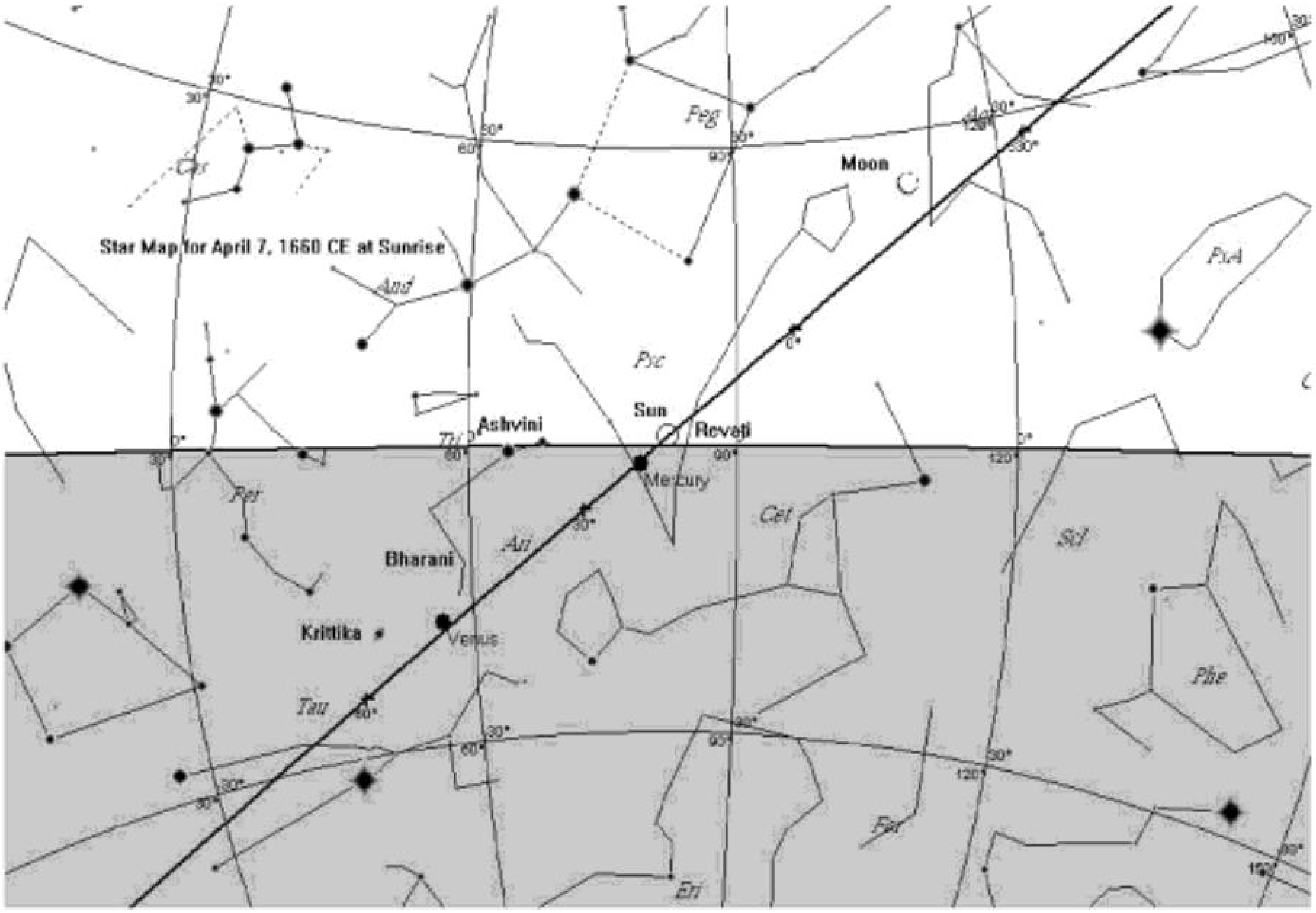


Figure 26 Star map for April 7, 1660 CE at sunrise

Kielhorn also lists five inscriptions, which give dates of solar eclipses and five inscriptions, which give dates of lunar eclipses, all in ***Vikrama śaka.*** According to Kielhorn, all the lunar eclipse dates can be verified, but only two of the solar eclipse dates. Our simulations confirm the dates regarding the lunar eclipses. For solar eclipse dates, the simulations confirm the occurrence on four occasions, and the fifth date may in fact be a misreading. Figures 27 and 28 show examples of the occurrence of the solar and lunar eclipses respectively. These simulations attest to the veracity of all the three eras ***saptarṣi,Vikrama and Śālivāhana*** traditionally used in ***Bharata*** chronology.

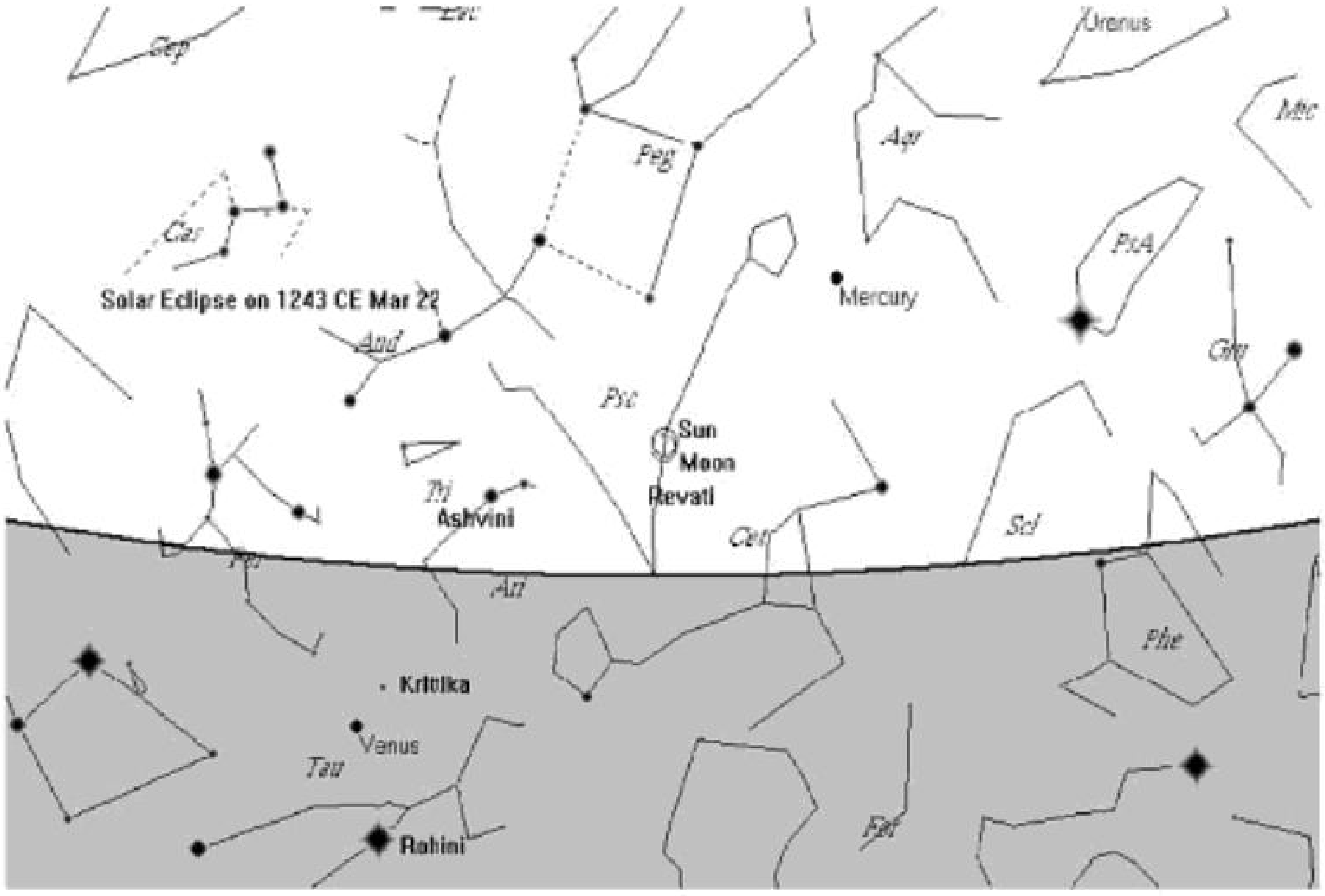


Figure 27 Solar eclipse on March 22, 1243 CE

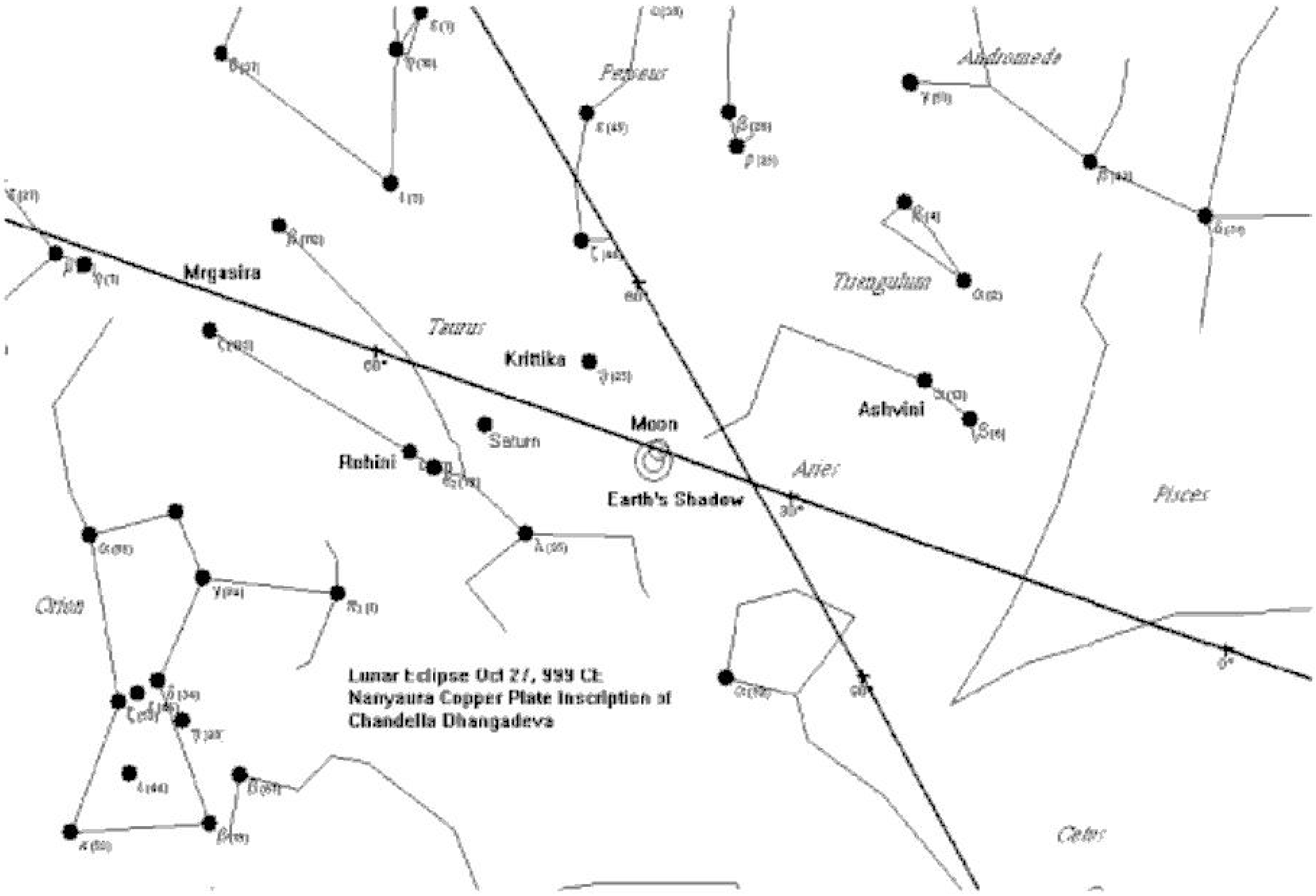


Figure 28 Lunar Eclipse on October 27, 999 CE

XIV. Kanishka's Date

The Western historians have tried to identify Kanishka era with 78 CE in their attempt to deny historicity of the ***Śālivāhana śaka. Professor*** Sengupta[68] had considered astronomical information from two ***kharoṣṭhi*** inscriptions which refer to regnal years of Kanishka , but could not match with the 78 CE date and so he proposed his own date for the starting of the Kanishka era. The inscriptions[69] in question are no.26 and no. 35 in the Corpus Inscriptionum Indicarum

[68] Sengupta (1947)

[69] 26 Zeda. ***saṁ 11 Āṣāḍhasa masasa di 20 utaraphalgune is'a kṣuṇāmi marodasa marjhakasa kaṇIṣkasa rajemi.***
35 Und. ***Saṁ 61 cetrasa mahasa divasa athami di 8 ise kṣuṇāmi pirvāṣāḍhe***

Quote from W Brennand "Hindu Astronomy" Caxton Publications, Delhi, India, first published in March 1896, ISBN 8185066248, page 320-321, Chapter XV

Upon the antiquity of that (Hindu Astronomy) system it may be remarked, that no one can carefully study the information collected by various investigators and translators of Hindu works relating to Astronomy, without coming to the conclusion that . long before the period whe Grecian learning founded the basis of knowledge and civilization in the West, India had its own store of ***erudition.*** *Master minds, in those primitive ages, thought out the problems presented by the ever recurring phenomena of the heavens, and gave birth to the ideas which were afterwards formed into a settled system for the use and benefit of succeeding Astronomers, mathematicicans and Scholiasts, as well as for the guidance of votaries of religion .*

No system, no theory, no formula concerning those phenomena could possibly have spruing suddenly into existence into existence, at the call or upon the dictation of a single genius. Far rather , is it to be supposed that little by little, and after many arduous labors of numerous minds, and many consequent periods passed in the investigation of isolated phenomena, a system could be expected to be formed into a general science concerning them

(12710 words)

Chapter 4 Re-establishing the Date of Lord Buddha

Stephen Knapp PhD

Most of us are taught that Buddha was born around 560 to 550 B.C. However, once we start doing some research, we find evidence that this date may be too late. Buddha may have been born much earlier.

For example, the *Puranas* provide a chronology of the Magadha rulers. During the time of the *Mahabharata* war, Somadhi (Marjari) was the ruler. He started a dynasty (The Brihadratha dynasty) that included 22 kings that spread over 1006 years.They were followed by five rulers of the Pradyota dynasty that lasted over 138 years. Then for the next 360years was the 10 rulers of the Shishunag family. Kshemajit (who ruled from 1892 to 1852 B.C.) was the fourth in the Shishunaga dynasty, and was a contemporary of Lord Buddha's father, Shuddhodana. It was during thisperiod in which Buddha was born. It was during the reign of Bimbisara, the fifth Shishunaga ruler (1852-1814B.C.), when Prince Siddhartha became the enlightened Buddha. Then it was during the reign of KingAjatashatru (1814-1787 B.C.) when Buddha left this world. Thus, he was born in 1887 B.C., renounced theworld in 1858 B.C., and died in 1807 B.C. according to this analysis.

Further evidence that helps corroborate this is provided in *The Age of Buddha, Milinda and King Amtiyoka and Yuga Purana*, by Pandit Kota Venkatachalam. He also describes that it is from the *Puranas*, especially the *Bhagavat Purana* and the *Kaliyurajavruttanta*, that need to be consulted for the description of the Magadha royal dynasties to determine the date of Lord Buddha. Buddha was the 23rd in the Ikshvaku lineage, and was acontemporary of Kshemajita, Bimbisara, and Ajatashatru, as described above. Buddha was 72 years old in1814 B.C. when the coronation of Ajatashatru took place. Thus, the date of Buddha's birth must have beennear 1887 B.C., and his death in 1807 B.C. if he lived for 80 years.

Professor K. Srinivasaraghavan also relates in his book, *Chronology of Ancient Bharat* (Part Four, Chapter Two), that the time of Buddha should be about 1259 years after the *Mahabharata* war, which should make it around 1880 B.C. if the war was in 3138 B.C. Furthermore, astronomical calculations by astronomer SwamiSakhyananda indicates that the time of the Buddha was in the Kruttika period, between 2621-1661 B.C.

Therefore, the fact that Buddha lived much earlier than what modern history teaches us has a number oframifications. First, the time of the Buddha's existence is underestimated by about 1300 years. Secondly, thismeans that Buddhism was in existence in the second millennium B.C. Thirdly, we also know Buddha preachedagainst the misused Vedic rituals of animal sacrifice. Such misuse or misinterpretation of something in aculture generally only happens after a long period of prominence. So the purer aspect of Vedic culture musthave been around for many hundreds if not thousands of years before its tradition began to be misused.Therefore, this pushes the Vedic period to a much earlier time from that of Buddha than originally figured, andmuch earlier than

many people have calculated. And lastly, everything else we have figured according to thetime frame of the appearance of Buddha now has to be re-calculated. Again we find that history has to beadjusted away from the speculations of modern researchers, and that many of the advancements in societyand philosophy, as outlined in the Vedic texts, had taken place much earlier than many people want to admit.

(More information is found at: http://www.stephen-knapp.com)

(574 words)

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Hindu Samaj. The word *"Hind"* has been derived from the word *"Sind"*, *"Hindi"* from *"Sindhi"*, and *"Hindu"* from *"Sindhu"*. History of Sind reflects lot about history of India. Henry Cousens, in his *"The Antiquities of Sind"* (1929, p. 13), describes the history of Sind as full of contradictions and confusion:

"Materials for the history of Sind, previous to the time of the Arab conquest in A.D. 711, are meager indeed, and what exist are contained almost solely in the accounts of a few Arab writers. The most lucid account, though very short, of the country immediately preceding the establishment of Arab rule in the province, is to be found in the *Chach Namah* which is a Persian translation of a work written by Ali, son of Muhammad Kufi, in A.D. 1216. Two later works on the history of Sind – the *Tarrikh-i-Masumi* or *Tarikh-i-Sindh* and *Tuhfatu-l-Kiram* – were to a great extent based upon the *Chach Namah* in their accounts of the earlier periods.[73] The history of Sind, as told by its own historians, with contradictions and various spellings of names, is very confusing; but this is as nothing to the hopeless tangle caused by the contradictory translations and commentaries of modern writers, each of whom is perfectly convinced in his own mind that he alone is right. ... Nor do Hiuen Tsiang's brief and perplexing references help us much more. A long dark period of a thousand years in which we catch glimmers of the White Huns and other invaders, is as yet untraversed by any but the faintest rays of light."

Cousens writes that *Chach Namah,* also known as the *Tarikh-i-Hind wa Sind,* was originally written in Arabic. He further writes that the history of Sind, as written by its own historians, is full of contradictions and confusion.

As a matter of fact, the history of Sind, as suggested by Cousens, was not written by Sind's natives, Sindhi Hindus. Rather, it was written by Arabs in Arabic followed by faulty translations. This history – *Tarikh-i-Hind wa Sind* – does not illustrate what had happened to, or in Sind before the Arab invasions. The pre-711 AD history of Sind would have helped Sindhis to know their 5000 year long heritage. The Mooanjodaro seals would have told more, if they were fully deciphered. How will the future Sindhi Hindu generations will know that their grand parents were born and raised in Sind when they read the book entitled as *"Five Thousand Years of Pakistan"*, published in 1950, when Pakistan was not even three year old? The name "Indus" for "Sindhu Nadi" may not convince many youngsters that it ran through Sind. The same way, how would the name "India" for "Aryavarta" or "Bharat" convince us that none, but Bharat (Aryavarta) is the original home of the Aryans and their language Sanskrit?

Herbert J. Müller[74] tells that Herbert Butterfield, himself a historian, feels that the national history taught in schools has encouraged the most general and terrifying of existing evils, human presumptions and intellectual arrogance. He concludes:

"While we have great need of history, our first need is to *unlearn* most of what has been taught. A superficial, confused and distorted notion of history is far more dangerous than ignorance of it."

---

[73] In this account, I have chiefly followed the translation by Mirza Kalichbeg Fredunbeg of Sind Civil Service. The *Chach Namah,* also as the *Tarikh-i-Hind wa Sindh,* was originally written in Arabic.

[74] Herbert J. Muller, op. cit. p.28.

chronology. ... Had that geographical nomenclature been preserved pure and entire, a map of the world might have been obtained, more valuable by far than the Universal Histories."

Pococke (pp.6,7) seems to lament that Greeks have inherited a mass of disfigured documents. This has been made more difficult by the superscriptions of new tales over the old parchment. He seems to believe that fortunately, since no erasures have been made, the text of the old history needs to be restored. But he laments:

"Our way seems effectually barred by the dictum of those theorist who virtually define 'ancient history' as 'invention'. I deeply regret this spirit of theorizing; it has been gaining ground of late years in Germany; and, but recently, its most able exponent in this country has carried this principle into the regions of hypercriticism."[77]

Pococke (pp.6-7) talks about an "able writer" in the Edinburgh Review, who says:

"The real question at issue is not so much whether there was a basis of his historical truth for the poetical legend; whether any such events as the siege of Thebes, or the expedition against Troy, actually occurred; as whether we are now able to extricate this kernel of truth from the mass of fable with which it is overgrown, and to exhibit the naked skeleton of historical fact, stripped of all its coverings of poetical embellishment."

Pococke further writes (pp.7-8):

"When we find the same nation (reference seems to be to India) who were the colonists of Greece, composing not only history but also mathematical treatises in a poetic form, this poetical form will produce, in our minds, no solid objection against the statements contained therein. ... What we read as poetry, and legend, was once accredited history, and the only genuine history which the first Greeks could conceive or relish of their past time. Curtain conceals nothing behind, and cannot by any ingenuity be withdrawn.[78]

Pococke (p.8) explains that "the curtain is the picture", the picture is Indian and the curtain is now withdrawn.

British East India Company & Distortion of History

Dr. K. M. Munshi, the founder of the *Bharatiya Vidya Bhavan*, in his foreword to Majumdar's "*History and Culture of the Indian People*" (1988:8-9), points out to the damage, several British scholars have intentionally inflicted on the history of the Indian culture:

"The attempts of British scholars, with the exception of Tod, wherever they have taken these '*histories*' as reliable source-books, have hindered rather than helped the study of Indian history. Unfortunately for us, during the last two hundred years, we have not only to study such histories but unconsciously to mould our whole outlook on life upon them."

The British East India Company employed a well planned three-pronged – missionary, history and education – assault on Hindu culture. Friedrich Max Müller (Bharti, 1992:64-71), basically a missionary, was presented to India as a Sanskrit scholar. He was hired at the age of 25 years in 1847 to translate the *Vedas* into English. If they were really interested in translations, they could have hired an indigenous scholar with proficiency in *Sanskrit* and English, authentic historic perspectives on the *Vedas* and with a genuine feel of the *Vedic* religion. Max Müller had

---

[77] See "The History of Greece," by G. Grote, Esq., London, 1849.

[78] History of Greece, vol. I, Preface, p. xiii.

explained by Dr. Alan Roland, an eminent American psycho-analyst, in his *"In Search of Self in India and Japan"* (1988, p.18):

"British administrative, educational, and missionary attitudes all conveyed intense attitudes of British superiority and Indian inferiority in numerous shades and ways over the two centuries of their colonial presence. This had enormous psychological impact, particularly on the Western-educated elite who were more closely associated with the Raj. Since the men were more exposed to British attitudes than women, they were much more affected by colonial denigration."

In fact, the "educated" elite of India, in order to become learned in a real sense, need to unlearn lot. We Indians have been suffering from an ethno-cultural inferiority complex. It would be beneficial for India and Indians if politicians and academics take active interest in uncovering the truth with respect to the theory of the Aryan invasion of India. Dr. K. M. Munshi (Majumdar, 1951:8) has remarked:

"To be a history in the true sense of the word, the work must be the story of the people inhabiting a country. ... The central purpose of a history must, therefore, be to investigate and unfold the values which age after age have inspired the inhabitants of a country to develop their collective will and to express it through the manifold activities of their life. Such a history of India is still to be written".

In conclusion, I would like to say that Hindus indifference to our own history has been invitation to foreigners to write our history. Western historians discarded Indian mythology as history. This was the reason why western scholars did not know true history of ancient India. Matlock, in his *India Once Ruled the Americas* (p.170), explains this: **"The one and only reason why we don't know about India's true role in human history is our self-imposed ignorance of Indian mythology, history, and traditions!"**

Thus history, particularly of ancient India, has been obscured and confused. This has been more adversely affected because of the attitude of indifference towards history on the part of ancient Hindu historians. Lieut. Col. F. Wilford, in the Asiatic Society of Bengal's research series, led by William Jones (1746-94), section: *"On the Ancient Geography of India"* (Vol. XIV, pp.374-376), says that some Puranas have information about the names of some mansions, geographical tracts, mountains, rivers, etc., but without any explanations about them. Wilford also describes his difficulties and frustrations in collecting relevant data, mainly because of lack of adequate cooperation from Pundits and Hindu historians.

If Wilford had received full cooperation and if historians, over the years, referred to the ancient names of the rivers and towns in addition to their respective modern names, we would have been able to get clearer picture of ancient India's geographical spread. The history of ancient India, therefore, has been erroneous and infected with several gaps.

Hertel Brunnhofer, Hertel Husing, and others, however, argue that the scene of the *Rigveda* is laid, not in the Punjab, but in Afghanistan and Iran.

References

Apte, Vaman Shivram. *The Practical Sanskrit-English Dictionary.* Delhi: Motilal Banarsidass

Publishers, 1992.

Asiatic Researches. New Delhi: Cosmo Publications, 1979.

Bharti, Brahm Datt. *Max Müller: A Lifelong Masquerade.* New Delhi: Erabooks, 1992.

Bibby, Geoffrey. *Looking for Dilmun.* New York: Alfred A. Knopf, 1969.

Childe, V.Gordon. *The Aryans: A Study of Indo-European* Origins. New York: Knopf, *1926.*

________ . *New Light on the Most Ancient East.* New York : Frederick A. Praeger, 1953.

_________ . *The Dawn of European Civilization.* London,1950

_________ . *Piecing Together the Past*

_________ . *What Happened in History,* Pelican Books,1943

Coedes, G. *The Indianized States of Southern Asia.* Honolulu: An East-West Center Book, The

University University Press of Hawaii, 1964.

Cunningham, A. *Ancient Geography of India.* London: Trubner 1871.

Durant,Will. *Our Oriental Heritage. New York:* MJF Books,1935.

Goyal, Shankar. *History Writing of Early India: New Discoveries and Approaches.* Jodhpur (India): Kusumanjali Prakashan, 1996.

Hancock, Graham. *Underworld: The Mysterious of Civilization.* New York: Crown Publishers,

2002.

Jones, Sir William. The Fourth Anniversary Discourse: On the Arabs (delivered on 15th

Feb.,1787). In *Asiatic Researches.*(Vol.2,Ch.I, pp5-17).New Delhi: Cosmo Publications, 1979.

Langer, William L (ed.). *The New Illustrated Encyclopedia of World History (Vol. 1 & 2).* New York:Harry N. Abrams, Inc.,1968.

McCrindle, J.W. *Ancient India. Vol. IV,* Bombay,1885.

________ . *Ancient India as described by Ptolemy.* New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 2000.

_______ . *Ancient India as Described by Classical Literature.* New Delhi: Munshiram

Manoharlal Publishers Pvt. Ltd., 1979.

_________ . *Ancient India as Described by Megasthenes and Arian.* New Delhi: Munshiram

ManoharlalPublishers Pvt. Ltd.

Majmudar, R.C.(ed). *History and Culture of the Indian People. 1st vol. Bombay:* Bharatiya Vidya Bhavan, 1951.

Matlock, Gene D. *India Once Ruled the Americas.* New York: Writer's Showcase, 2000.

_______ . *The Last Atlantis Book.* Tempe, Arizona: A Dandelion Books Publication, 2001.

_______ . *From Khyber (Kheeber) Pass to Gran Quivira (Kheevira).* New York: Authors Choice Press,2002.

Müller, F. Max. *Science of Language (Vol.I).*New York:Charles Scribner s Sons, *1891.*

number 360 and its related numbers like 12, 24, 36, 48, 60, 72, 108, 432 and 720 occur commonly in Vedic symbolism. It is in the hymns of the great Rishi Dirghatamas (RV I.140 – 164) that we have the clearest such references.

Dirghatamas is one of the most famous Rig Vedic Rishis. He was the reputed purohit or chief priest of King Bharata (Aitareya Brahmana VIII.23), one of the earliest kings of the land, from which India as Bharata (the traditional name of the country) was named.

Dirghatamas was one of the Angirasa Rishis, the oldest of the Rishi families, and regarded as brother to the Rishi Bharadvaja, who is the seer of the sixth book of the Rig Veda. Dirghatamas is also the chief predecessor of the Gotama family of Rishis that includes Kakshivan, Gotama, Nodhas and Vamadeva (seer of the fourth book of the Rig Veda), who along with Dirghatamas account for almost 150 of the 1000 hymns of the Rig Veda. His own hymns occur frequently in many Vedic texts and verses from them occur commonly in the Upanishads as well.

The hymns of Dirghatamas speak clearly of a zodiac of 360 degrees, divided in various ways, including into twelve signs. For Dirghatamas, as was the case for later Vedic astronomy, the God of the zodiac is the Sun God called Vishnu. Vishnu rules over the highest heaven and is sometimes identified with the pole star or polar point, which in the unique view of Vedic astronomy is the central point that governs all celestial motions and form which these are calculated.

According to Dirghatamas Rig Veda I.155.6, "With four times ninety names (caturbhih sakam navatim ca namabhih), he (Vishnu) sets in motion moving forces like a turning wheel (cakra)." This suggests that even in Vedic times Vishnu had 360 names or forms, one for each degree of the zodiac. Elsewhere Dirghatamas states, I.164.36, "Seven half embryos form the seed of the world. They stand in the dharma by the direction of Vishnu." This probably refers to the seven planets.

Most of the astronomical information occurs in his famous Asya Vamasya Hymn I.164, which also contains many important teachings that found their way into the Upanishads. Much of this hymn can be understood as a description of the zodiac. It begins:

1. Of this adorable old invoker (the Sun) is a middle brother who is pervasive (the Wind or lightning). He has a third brother, whose back carries ghee (Fire). There I saw the Lord of the people (the Sun) who has seven children.

This verse is referring to the usual threefold Vedic division of Gods and worlds as the Fire (Agni) on Earth, the Wind or Lightning (Vayu) in the Atmosphere and the Sun (Surya) in Heaven. The Sun is also a symbol of the supreme light. The Sun or supreme light has seven children, the visible Sun, Moon and five planets.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

and symbolic language to which it provides two keys;

39. The supreme syllable of the chant in the supreme ether, in which all the Gods reside, those who do not know this, what can they do with the Veda? Those who know it alone are gathered here.

45. Four are the levels of speech. Those trained in the knowledge, the wise know them all. Three hidden in secrecy cannot be do not stir. Mortals speak only with the fourth.

There is clearly a hidden knowledge behind these verses, which reflect an esoteric tradition of spiritual knowledge that was mainly accessible for initiates. We cannot simply take such verses superficially but must look deeply and see what they imply. Then the pattern of their inner meaning comes forth. If we do this, the astronomical and astrological side cannot be ignored.

Western scholars of the history of astronomy like David Pingree have accepted the astronomical basis of this hymn and that it clearly refers to the zodiac. However, to maintain a late date for Vedic astrology, he assumes that this hymn or its particular astronomical verses were late interpolations to the Rig Veda, around 500 BCE or about the time of the Buddha. This is rather odd because the Buddha is generally regarded as having come long after the Vedic period, while the actual text is usually dated well before 1000 BCE (some have argued even to 3000 BCE). In addition, the hymn, its verses and commentaries on them are found in many places in Vedic literature, along with support references to Nakshatras. It cannot be reduced to a late addition but is an integral part of the text. That being the case, the zodiac of 360 degrees and its twelvefold division are much older in India than any Greek or even Babylonian references.

Pingree also tries to reduce the ancient Vedic calendar work Vedanga Jyotish to 500 BCE or to a Babylonian influence. However, the internal date of this late Vedic text is of a summer solstice in Aslesha or 1300 BCE, information referenced by Varaha Mihira in his Brihat Samhita (III.1-2). "There was indeed a time when the Sun's southerly course (summer solstice) began from the middle of the Nakshatra Aslesha and the northerly one (winter solstice) from the beginning of the Nakshatra Dhanishta. For it has been stated so in ancient works. At present the southerly course of the Sun starts from the beginning of Cancer and the other from the initial point of the sign Capricorn." The middle of Aslesha is 23 20 Cancer, while the beginning of Dhanishta (Sravishta) is 23 20 Capricorn. This is a date of around 1300 BCE.

There are yet earlier references in the Vedas like Atharva Veda XIX.6.2 that starts the Nakshatras with Krittika (the

Chapter 8 Need of the hour -- Indian Ethos for history writing.

M. A. Jayashree PhD

Prof. M. A. Narasimhan

The idea of removing distortions and rewriting Indian history is really the need of the day. But unfortunately the very attempt has landed into a quagmire of controversy as historians of repute are wrangling about what is distortion and what is not. This is resulting in the general public to disbelieve the whole exercise. But the most disconcerting part in the debate has degenerated into personality attacks and abuse than a healthy academic discussion.

One has to remember that India has been the only country in the world which honed into perfection the process of academic debate where the search for truth was of ultimate importance and it was not to be restrained by one's ideology, impression or belief. It was in India, maximum intellectual freedom was given to debate on any aspect of knowledge. Freedom of expression, public debate, acceptance of the superior logic totally was the hall mark of India. It is also a fact that either the social stance and understanding or the intellectual stand taken by an individual or group regarding an issue was never allowed to come in the way of social harmony or friendship between the academic antagonists. This noble tradition to decide issues on academic merit and with the ultimate aim of truth being supreme has to be revived. Then alone we can think of a History which is to say the least will be least controversial.

Before going to distortions and rewriting, let us examine what are the inputs that help a historian in reconstructing the history. For him the sources are mainly the

1. Archeological artifacts

2. Inscriptions

3. Contemporary literature.

Even though Archeological artifacts, inscriptions can be considered as the best of evidences in formulating history, they naturally limit our study in terms of time frame to one or two millenniums. As the material in which it is written and the writing also along with the artifacts disappears due to the ravages of time, it makes the restructuring of history incomplete. This can be seen more vividly in the case of ancient civilizations like that of India which dates back to hoary past crossing at least one more millennia. This is where we need to recourse to folk tradition mores etc. of the Indian culture which can throw more light on to many puzzling factors in History. It accounts for the strange turns in history and so on. But the problem that has been facing the historian is how to

Chapter 9 Ancient Indian Dynasties

Vishnu Swaroop Misra

Published by: Bharatiya Vidya Bhavan (Date of release: October 2007)

Synopsis

While there is no dearth of publications on the history of ancient India, the coverage of its political aspects has, so far, been comparatively neglected. The scholars attribute this mostly to lack of recorded history on the Greek or Roman pattern. Many of them do, however, accept the authenticity of Vedic literature in such matters but not being history oriented, these offer only scant and some disjointed material for writing the political history of that period. The comment generally, barring a few exceptions, on the traditional source of history in India viz. Puranas, has been that the material contained therein, besides being based on traditions, is contradictory not only within individual Puranas but also between different Puranas and is not in harmony with Vedic and Buddhist evidence though the grounds on which the latter – also based on traditions- has never been disclosed.

Several scholars have made efforts to rectify these shortcomings but apart from some notable exceptions, they relied almost wholly on one source or the other. There has been no attempt so far to synchronize the testimony of all sources i.e. Vedic, Puranic, Buddhist, Jain, classical Sanskrit works, archaeology etc. The Project in hand is an endeavor to achieve the same objective and the conclusion emerging so far is that the task can be accomplished.

Bearing in mind the circumstances in which the works coming under different classifications mentioned above were composed, examination of more than twenty dynastic lists mentioned in the Puranas indicates that though the Puranas describe them as a continuous lineal succession, most of them and specially the major ones such as Ikshvakus, Purus, Yadus etc. are a mixture of several independent branch lines – some collateral, some genuine successors and some which in reality ruled only after a gap as a consequence of the original line coming to an end. The other problems such as wrong origins, divergences between the accounts appearing in different Puranas, internal contradictions within individual Puranas etc., wherever they occur, can be sorted out. As a sample, the annexure to this Note provides some details of the final conclusions on one of the Aila dynasties.

After rectifying the dynastic lists of the Puranas, it is possible to synchronize them with Vedic, Buddhist, Jain and classical Sanskrit literature testimony carrying out such adjustments as may be necessary since the latter also suffer from identical aberrations caused by almost the same environment and conditions which affected the Puranas. Major findings of this research are listed below.

The number of generations between Manu Vaivasvata and the Bharata battle would be approximately 50 as against 91 mentioned in the existing Puranic texts. Rectified Aila dynasties covering Purus, Bharatas and Kurus also

indicate almost the same number of successions. The total number of successions in the dynasty established by Yadu is also the same after rectification.

The dates of Nirvana of Buddha-and Mahavira, which have been the subject of controversy for centuries- has been worked out in a manner which satisfies Puranic, Buddhist and Jain traditions as also the evidence emerging from archaeological discoveries. These revised dates are 514 B.C. and 527 B.C.

After rationalizing the post Bharata War reign periods of the kings of Barhgratha dynasty of Magadha keeping in mind the dates of the Nirvana of Buddha and the coronation of Ashok Maurya, the date of Bharata War has been fixed in 1157 B.C. Similarly, the date of Parikshit I has been estimated as 1328 B.C. and the Battle of the Ten Kings can be fixed as 1360 B.C. The time of Dasharatha and Rama has been worked out as 1378 B.C. and 1328 B.C. respectively.

More than 30 major synchronisms have been identified on the basis of the evidence contained in the Puranas, Vedic, Buddhist, Jain texts and classical Sanskrit literature to help reconstruction of the political history of ancient India.

<u>ANNEXURE</u>

Major Puranas like Va, Vs etc. contain nearly 23 dynastic lists. At this stage it would, perhaps, be appropriate to illustrate the application of our methodology by picking up a dynasty dealt with in the Puranas- say Puru dynasty, as it is termed by the historians.

Puru was the sixth descendant of Manu Vaivasvata. After Puru, the Puranas record a continuous line of 50 successions up to the times of Mahabharata War. On the other hand, three collateral lines were established immediately after him by his sons but the Puranas have merged all three of them and presented it as a continuous line of succession. Later, it is again a mixture of three independent dynasties established by the Purus, Bharatas and Kurus. All the three dynasties were not founded simultaneously though, after a certain stage, all three of them were in existence. One of the three lines established by the sons of Puru was replaced by the Bharatas who continued to rule until they were displaced by the Kurus. The remaining two Puru lines became dormant but after some time one of them resurfaced and displaced Kurus who had earlier routed the Bharatas. Purus managed to set up two dynasties one of which was suppressed by the Kurus but the second one continued to rule till the days of Mahabharata war . Further, Kurus were an independent tribe and they were not related either to the Purus or the

Bharatas. Similarly, Bharatas were also very distinct from the Purus. In fact, two of them namely, Purus and Bharatas took part in the "Battle of Ten Kings". The most revealing feature of the incessant wars between these three tribes was that at the time of Bharata Battle all three were in existence and all of them participated therein- Purus and Bharatas joined hands and fought against the Kurus. Another interesting finding is that all the three tribes after founding their kingdoms went into oblivion after some generations as a consequence of their defeat at the hands of one of the remaining two but they reappeared also at a later stage at the expense of the tribe which had defeated them earlier. While the details of these developments are given in the chapter titled " Purus, Bharatas and Kurus", the findings in respect of other dynasties narrated in the Puranas are no less revealing as the sequel would show.

(1054 words)

language Avestan was very close to Sanskrit. C.V. Vaidya, in *History of Sanskrit Literature* observes that there is significant similarity between Avestic gathas and Rigvedic mantras. He continues: "There is no doubt that the Indo-Aryans and Iranians once formed one people and lived together."

Mallory states that according to Burrow, Indo- Aryans were once the occupiers of Iran.

Persia, name after Parsooram, the warrior with Axe

Pococke writes: ".... The PARASOOS, the people Parasoo-Rama, those warriors of the Axe, have penetrated into and given a name to PERSIA; they are the people of Bharata (India)." Pococke (p.47) writes about the colonies ancient Indians established in Persia, West Asia, and Caucasus:

Hindus were in Mesopotamia and Central Asia

Pococke, in "India in Greece" (pp.45,46), talks about presence of ancient Hindus in Mesopotamia, West Asia and in Central Asia. He further writes, that an emigration took place from Indian districts of Bopalan, meaning Bhopal, and Bhagulpoor. . They established their colonies, along the southern banks of the Euphrates in Mesopotamia (present Iraq).

India in Egypt

British Lt. Colonel Francis Wilford, in Sir William Jones', Asiatic Researches, has given abundant evidence proving that ancient Indians colonized and settled in Egypt. Pococke, in his *"India in Greece"* (p.45), writes that that he has glanced at the Indian settlements in Egypt.

Hindus in ancient Mecca

Captain Wilford in Asiatic Research documents tells the story of two doves "found by Mohammed in the *Cabba* at *Mecca;* which they claim, with some reason, as a place of worship belonging originally to the *Hindus.*"

India in Europe

Sacred Hindu Isles in the England?

Wilford also talks about the White Islands (*Swetadweepa)* in the British Isles as the Sacred Isles of Hindus. John Bently, in Asiatic Researches (pp.377-497), talks about the influence of the *Vedas* in Europe and Persia.

Sir William Jones, in Asiatic Researches, writes about INCAS (royal families) of South America, as the descendants of Sri Rama:

It is very remarkable that the Peruvians, whose INCAS boasted of the Rama descent, styled their greatest festival RAMA-Sitva; whence we may suppose that South America was peopled by the same race who imported into the farthest parts of Asia the rites and fabulous history of Rama.

India in ancient Africa

Stephen Knapp, in *Proof of Vedic Global Existence,* writes:

In ancient Vedic lore, Africa was know as Kusha Deep or Kushadvipa. Two reasons for this are because large stretches of land were covered by the tall grass known as kusha grass in Sanskrit, and after the war between Rama and Ravana, the continent was under the administration of Rama's son Kush or Cusha. African school text books also describe Africans as Cushites, testifying to the above information.

Knapp adds that when Swami Krishnanand hesitantly presented a copy of the Ramayana to Christian monarch Haile Selassic, the monarch responded: "This is nothing new to us. We Africans are Cushites." This motivated Krishnananda to research African text books. He found references of Africans designated as Cushites.

Knapp writes:

"The text books provided more evidence of Africa's ancient administration of Cusha. However, the text books wrongly mention Cusha's father as Ham instead of Ram. As previously explained, that is because Rama was spelled in western regions as Rhama. In course of time the "R" was dropped and what was left was 'Ham'."

India in Mauritius

Knapp writes:

taken care of and accorded the same courtesies as one king extends towards another king. Similar is the case with the traditional information passed on about the prophets and rulers by word of mouth from generations to generations

Most historians either copy the works of each other or give their own interpretations of how things should have happened. India did not have any system of maintaining any records of governance, till the British came to this country.

All over the world, there is a kind of inbuilt tendency to slur over the personal lives of rulers, unless the history cannot be explained without bringing in that particular incident. Ramayana is based on the story of kidnapping of Sita by the demon king Ravana and how the evil is triumphed over by the good. Similar is the case of sexual molestation and an attempt to strip off, Draupadi , the wife of the Pandus, the five brothers, by Duryodhana. Even about Jawahar Lal Nehru, Pamela daughter of Edwina Mountbatten, has said that her mother had special relationships with the then Indian Prime Minister. But the sexual escapades do not take away the greatness of anybody. Somehow all over the world, we expect our icons to be totally asexual, which is neither psychologically nor physically possible Article 19-(1) (a) of The Constitution of India provides that "all citizens shall have the right to the freedom of speech and expression." The Supreme Court of the Country has ruled that; "There can be no doubt that freedom of speech and expression includes freedom of propagation of ideals, and that freedom is ensured by the freedom of circulation

There are different views about Mohandas Karam Chand Gandhi, whom many consider as the Father of the Indian Nation. "The tendency towards backroom wheeling and dealing did not entirely escape Gandhi himself as he rose to become the Indian National Congress's most influential political leader. (See Collected Works, vol. 24, p.170, vol. 12, p.381) Ifact, in 1914, he was still very much in awe of the British empire, and Martin Green in his biography of Gandhi describes his state of mind as follows: "When Gandhi left South Africa, he still believed in the British empire, though tentatively. "Though Empires have gone and fallen, this empire may perhaps be an exception....it is an empire not founded on material but on spiritual foundations....the British constitution. Tear away those ideals and you tear away my loyalty to the British constitution; keep those ideals and I am ever a bondsman"." (See Martin Green, Gandhi: Voice of a New Age Revolutionary, p. 208)

"Nadir Shah looted the country only once. But the British loot us every day. Every year wealth to the tune of 4.5 million dollar is being drained out, sucking our very blood. Britain should immediately quit India." So wrote the Sindh Times on May 20, 1884, a year before the Indian National Congress was born and 58 years before the "Quit India" movement of 1942 was launched.

establishes right. Such is the history, says a historian.

(3107 words)

The Europeans are blamed for everything by the present Indian scholars for our decline.Nobody thinks that it could be the other way round also.

I have a slightly different approach to this issue. First of all it is not a question of who is to blame. Clearly it is the Indian people who are responsible for their own welfare and for defending themselves. In the final analysis it is we who are to blame for letting our land become a place where every marauder thought it was an easy prey for conquest. That is not in question. What is in question is whether the present recounting of our history is an accurate one or not. My fundamental assumption which I will call

The Underlying premise

The present narration of our history especially in the English language is not accurate and is fundamentally flawed both chronologically and as to the nature of the content . There should be no question in anybody's mind that the present narrative of our history as taught to our children is the legacy of the British . I would be astonished if anybody were to contradict me on this assumption. This is therefore not an opinion but a fact..

My question is if we are generally agreed that the above is true , why are we continuing to teach our children what is patently false and is written by someone who has no accountability or even the responsibility to tell the truth . The British may be a nice people but that does not mean they are under any responsibility to write an accurate account of Indian history. If indeed as some feel that history is written by the victor, the victor has long since left our shores and we should rewrite it to conform to our own puranic history , which contrary to what most people think is the most comprehensive account of any ancient civilization that is still extant

Quote

The local chieftains who were warring with each other for political supremacy control of trade and commerce and economy were actually inviting the new traders to help them in destroying

Chapter 13 Ancient Leadership Model, the Rigvedic Purohita.

Oleg Perzashkevich, Ph. D

ABSTRACT

The present paper is about the ancient Vedic social phenomena of purohita, his functions and specificity during the time of Rigveda. The existing Indological academic point of view and the absolute majority of Indian religious traditions regard purohita as "a family priest, a domestic chaplain of the king". However this understanding is based usually on post-Rigvedic texts. As for the Rigvedic society itself, purohita usually does not mean so much the certain priestly position or function, but has been understood or as a complex past participle passive whether from purodhA- "to put ahead", or from purohi- "to send forward"; or as one of the common words for "priest" as it is. We consider, that the Rigvedic situation gives us much more detailed definition for this concept – a particular function of priesthood but also (what is not usually noticed for Rigvedic purohita) as a political and even military leader. Rigveda provides us the following evidence: a) the initiator of the dialogue between people and gods; b) the intermediary between people and gods; c) the founder of human society principles; d) the defender of the initial supreme principles; e) a herald-standard-bearer; f) a powerful embodiment of valour and supreme order.

Keywords: purohita, qualities and duties, priest-initiator, political leader, Rigvedic period

Index Words: purohita, Rigvedic period

Any question on the system of religious authority in ancient societies always appears to be a key point, regarding its exclusive role to be played by religion and mythology in those societies. Such problems attract even more interest, when they touch societies, which did not know the developed state yet. The Rigvedic society is undoubtedly belongs to such ones. The additional urgency to a consideration of the system of priestly authority at the RV society, or even to its separate elements, is being given by the fact that the one is the earliest of known historical Indo-Iranian societies and one of the earliest Indo-European ones.

The present paper put its attaention to purohita, his functions and specifics inside the RV

political or military-political functions. And it is more important that it made not some sort of abstract starting point or foundation but the very particular notion for the people who used the word purohita. So, the present question is which detailed elements of that foundation the RV people themselves considered to be essential. Looking for the answers let us review the RV text, taking into our consideration the relative chronology of the RV, proved by H. Oldenberg and confirmed by T. Elizarenkova [*Елизаренкова Т. Я. Ригведа — великое начало // Ригведа. Мандалы I - IV. М., 1989. С. 473 - 479*].

Early RV Period = Family MaNDalAh

(purohita RV II 24,9; III 2,8; III 3,2; III 11,1; V 11,2; VI 70,4; IX 66,20)

(purohiti RV VII 60,12; VII 83,4)

Regarding those passages, the early RV society defines purohita as possessed with both pristly and military qualities. His priestly side has been described with the following characteristics and correlations.

correlations	**characteristics**
saMnaya- “direction”	brahmaNas pati- “lord of brahman”
vinaya- “teaching”	mati- “thought”
dhiyAvasu- “with rich thought”	jAtavedasa- “born by knowledge”
veda yajNam AnuSak “sacral knowledge	hotar “hotar”
barhis “sacrificial straw”	havyadAti- “bringing a sacrifice”
sumna- “god's mercy”	ghRtaZriyA- “depicted with ghee”
hotar “hotar”	ghRtapRcA- “brought by ghee”
vipra- “singer of holy hymns”	pavamAna- “soma sacrifice”
yajNa- “sacrifice”	RSi- “poet-rishi”
brahman “brahman”	
havIman “appeal”	
ghRta- “ghee”	

Rta- "Cosmic order"	

His military side can be depicted as follows.

correlations	characteristics
yudhi- "battle"	vAja- "might"
ratha- "charriot"	rathin- "charriot driver"
dUta- "messanger, missioner"	ketu- "standard, banner"
	sukratu- "mightiest"
	rathIr Rtasya "the driver of Cosmic order"

The following elements are considered to be the general ones for both functions:

svasti	"wealthy";
svasti	"big prosperity, greater family".

Early-Middle RV Period = Early Additions to the Family MaNDalAh

(purohita: RV I 55,3; I 58,3; I 94,6; I 128,4)

So, in the Early-Middle RV Period purohita can be also described as possessing both priestly and military functions. The first is shown as:

The second is defined with:	
correlations	**characteristics**
nRmNa- "military valour"	sukratu- "сильнейший"

vIra- "mighty warrior, hero"

ugra- "might, power"

ratha- "charriot"

iSu- "arrow"

sukratu- "forth"

vahni- "cabman"

vedha- "piercing"

The following element is considered to be the general one for both functions:

dhIra- "skillful".

Late-Middle RV Period = Late Additions to the Family MaNDalAh

(purohita: RV I 1,1; I 44,10 + 12; VIII 27,1; VIII 101,12)

So, the Late-Middle RV Period indicates purohita as the priest. Below you can see his specification. The only thing to be specialy noted is that his correlation with gods (Agni and Surya) and with the eternal light marked purohita's cosmogonic capacities, but the other elements shows his connection to human society.

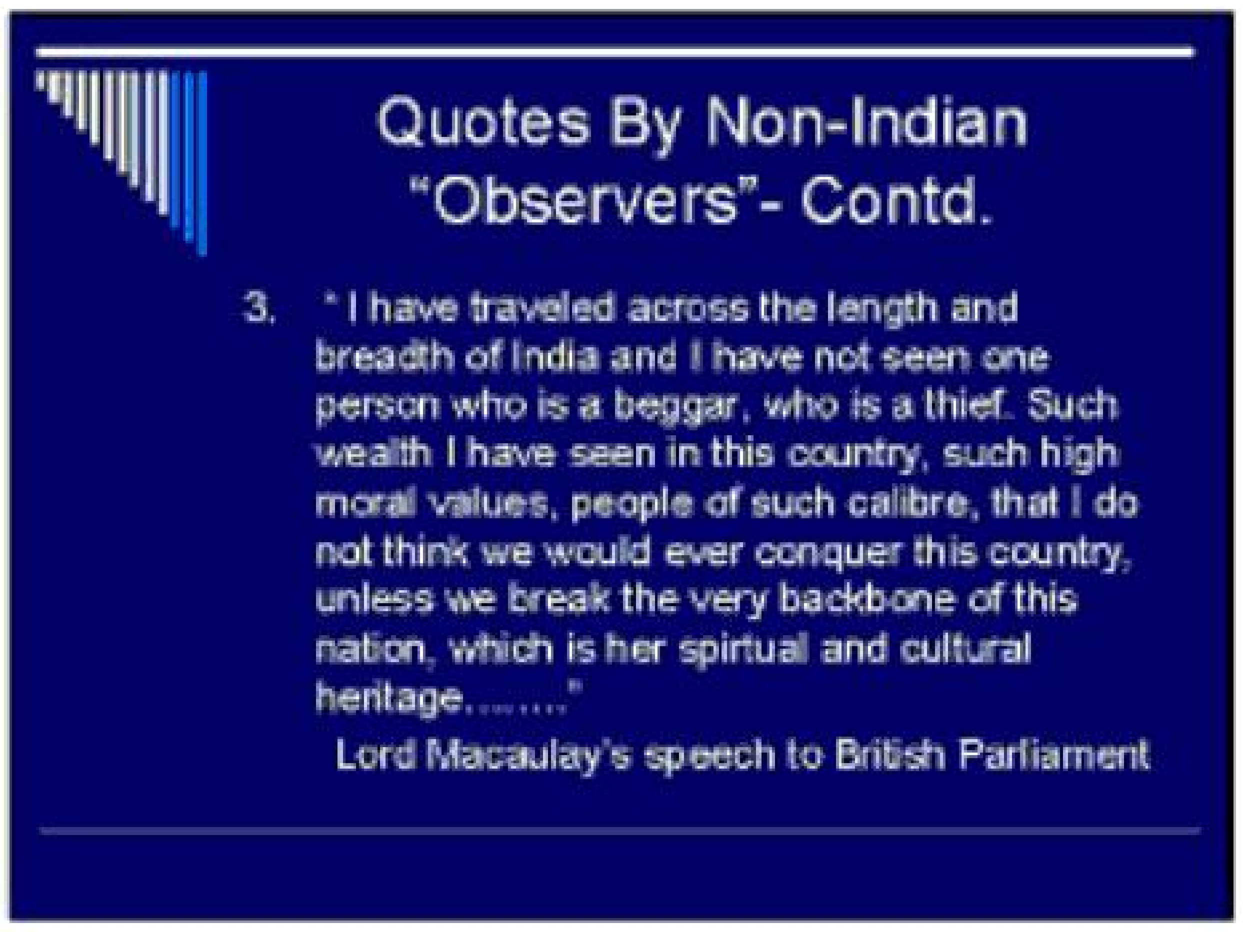
Coming to the final conclusion regarding the RV purohita, we should say the following.

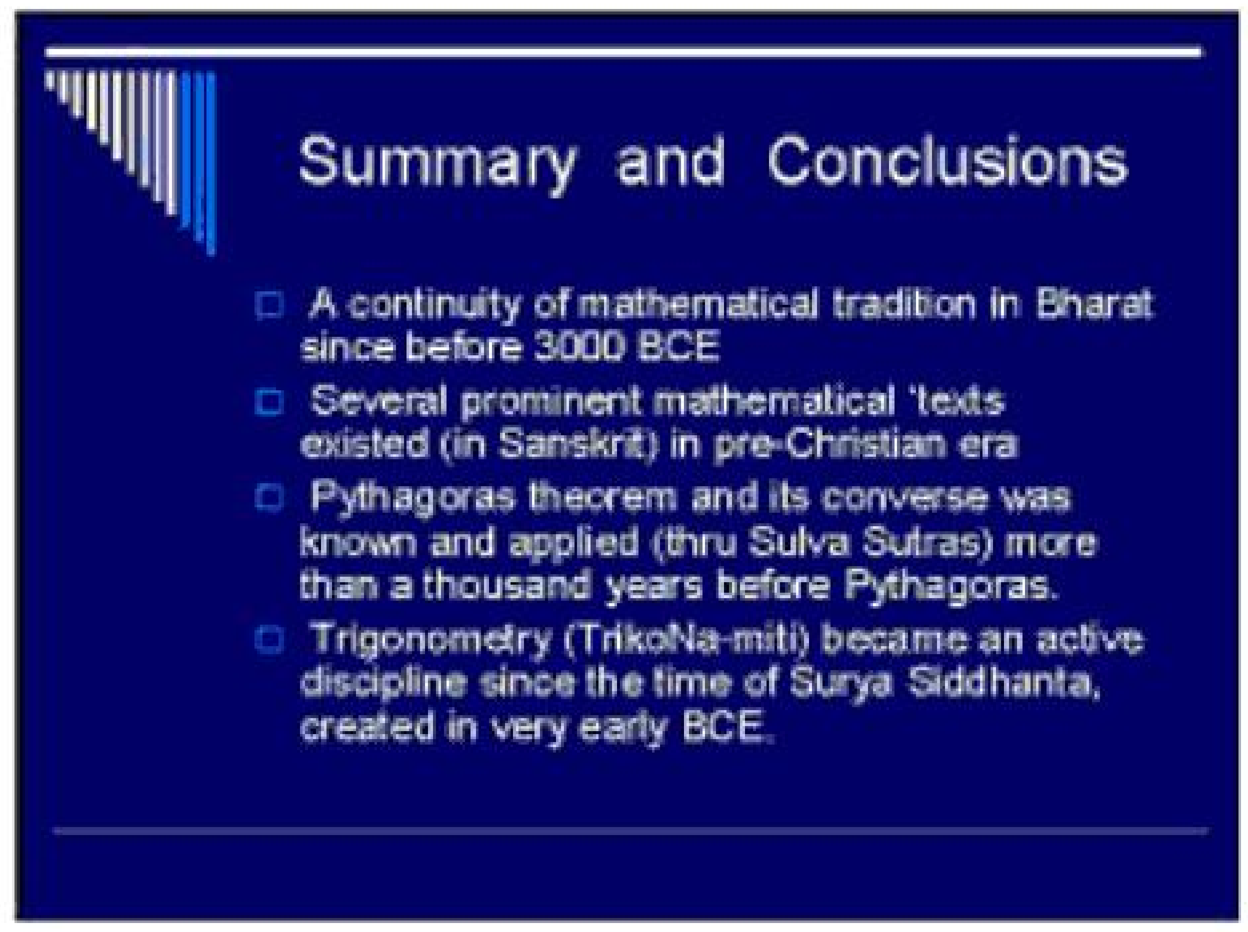
1. Priestly indications are the dominant among all the ones regarding purohita. They testifies purohita's connection to both cosmology and human rituals and rites. And this is what is totally accepted among the scholars. However, those qualities are not the only ones.

2. The indications connected to the military functions are not so numerous as the priestly ones, but they are not so unique and accidental. And this is the main result of the present research:

purohita of the RV society wasn't of the priesthood (brahmaNa) exclusively, but also undoubtedly belonged to the military social strata (future kSatriya).

3. Other characteristics and correlations mentioned, which did not indicate any social specifics, are rare and show usually some general parameters for human being or human society.


Quotes By Non-Indian "Observers"- Contd.
3. " I have traveled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spirtual and cultural heritage……."
Lord Macaulay's speech to British Parliament


Summary and Conclusions
A continuity of mathematical tradition in Bharat since before 3000 BCE
Several prominent mathematical 'texts existed (in Sanskrit) in pre-Christian era
Pythagoras theorem and its converse was known and applied (thru Sulva Sutras) more than a thousand years before Pythagoras.
Trigonometry (TrikoNa-miti) became an active discipline since the time of Surya Siddhanta, created in very early BCE.

(Bhatti?) who along with his men fought to the last. Batis was captured and tortured to death. The Greek accounts do state that Alexander was beaten back thrice before in the fourth attempt he was successful. There is no mention of a thirteen years gap, but other details are strikingly similar. Gaza is placed by Western historians on the eastern shores of the Mediterranean. But as pointed out above, the geographical data of the Greek accounts needs to be re-evaluated.

Tod's narrative adds that Prince Salbhan was on a pilgrimage to Jwalamukhi at the time. When the tidings of the fatal event reached him, he at length reached the Punjab where he laid the foundation of a city which he named Salbhanpur (Shalikot or Sialkot). This was on the 8^{th} of Bhadrapad, Samvat 72, corresponding to Kali 3116. This date would place Sikandar Rumi roughly in 15 CE. which agrees closely with 24 CE derived from the Persian account.

This chronology finds support from the Skanda Purana[12], which states,

ततः त्रिषु सहस्रेषु शतेनापि अधिकेषु च ।

शकोनाम भविष्यश्च सोऽति दारिद्र्यहारकः ।।

"In the Kali year 3100 (1 BCE), a tyrant by name Shaka will descend". This tyrant is named 'Shaka' i.e. Shakendra or Sikandar. Alberuni[13] describes this Shaka thus, "This Shaka tyrannised over this country between the river Sindh and the ocean....he interdicted the Hindus from considering themselves as anything but shaka....Hindus had much to suffer from him, till at last they received help from the east when Vikramaditya marched against him, put him to flight and killed him in the region of Karur, between Multan and the castle of Luni. This date became famous as people rejoiced in the news of the death of the tyrant , and was used as the epoch of the era of Shaka." This description would place the death of Sikandar in Kali 3179 (78 CE).

Roman Chronology

As in the case of Greek chronology, the Roman chronology also is devoid of any real historical basis. There is no archaeoligical, literary or numismatic evidence, to support the established(?) Roman chronology. There are glaring discrepancies between what is claimed and what is seen on the ground. For example it is said that Augustus established a new era from 28 B.C.E., but there are no inscriptions or documents extant using this era. The Roman coins are not dated. Thus there is no evidence of any era being used. Roman historians, too ,do not use any era. One reason for this could be the cumbersome Roman numeral system. To overcome this difficulty, by the late fourth century documents were being dated according to a 15-year cycle of the induction. Regnal year of the Emperor was also used. As in the case of Greek historians, Romans too used the primitive method of dating by naming the year after the Consul currently in office. For example it is said that Augustus was born during the consulate of M.Tullius Cicero and this year is mysteriously equated to 63 BCE. It is said that 'Fasti Capitilini' an inscription containing an official list of the consuls was published by Augustus, using an epoch of 752 BCE. for founding of Rome. But such a back calculation can be made only if Augustus' own time is known with certainty.

Dates of Roman emperors from Muslim sources are at variance with Western dates. For example, the Ain-e-

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

of the kingdom was a very important duty of the king since on that lies the prosperity of the people. The smriti writers instruct the king to maintain the internal peace of the kingdom. In order to contain bribery and corruption Yajnavalkya prescribes that taker of bribes should be deprived of his wealth and property.[114]

Not only this, there are elaborate rules and regulation for the protection of environment and vegetation as part of the Rajdharma. Manu states that animal and pastoral ground should be protected.[115] Another lawgiver Vishnu has prescribed that king is responsible for protection of the trees yielding fruits and blossoms and those responsible for its cutting should be fined heavily.[116] Yajnavalkya suggests that the king should grow trees at the places of memorial, cremation ground, on boundary lines and holy places.[117] Pollution at public places was a crime. Vishnu held that that if one defiles the highway, a garden or reservoir of water he shall be fined a hundred panas.[118] Even Kautilya has prescribed hefty fine for polluters.

Conclusions

Although the most widespread form of government in Ancient India was monarchy still most of the rulers worked for the betterment of the masses. Mauryan state is a true example of a welfare state. The rulers established a number of canals and dams for the higher production and betterment of people as well the economy of the empire. The Anglicists have unjustly dubbed this phenomenon as hydraulic despotism. The brilliant science of statecraft based upon the rules of governance prescribed by the lawgivers proves that how unfounded are the theory of oriental despotism.

114 *Yajnavalkya*, Vol I, p.339.

115 *Manusmriti*, Vol. VIII, pp. 230-37.

116 Vishnu, Vol V, pp.55-59.

117 Yajnavalkya, Vol II, p.238.

118 Vishnu, Vol V, p. 106

Chapter 17 Hindu Traditional Knowledge System and Educational Reforms

Swami Vigyananand

Traditional knowledge systems are dying and steps are being taken to

reintroduce, maintain, preserve the traditional knowledge system

and to learn popularize and spread the traditional knowledge

Dying traditional knowledge systems

The Hindu civilization has the longest continuous history, and the oldest amongst the great civilizations of the world. Traditional knowledge systems are a body of knowledge, which are very ancient and deep rooted. They originate in the remote past. From the very beginning of our civilization, all knowledge was in the oral tradition. There was no written text in those days. It was handed over generation to generation through oral tradition based on memorizing hymns, verses and poetry, therefore it was called Shruti. As the centuries rolled by, the Vedas and Vedic literature were written down in prevalent scripts of those days. Subsequently these Vedas, and allied Vedic literature, Shramanic Jain and Boudha, Shaiva, Shakta, and Vaishnav etc, agama based traditions; language, literature, philosophy and the knowledge system were organized in methodical way.

At that stage we can divide traditional knowledge system in two sections - one written thus organized, and the other oral and unorganized. This unorganized traditional knowledge system and technology also incorporated the wisdom distilled through millennia of experimentation of trial and error. These traditional knowledge systems which are essentially the indigenous (Desi) tradition of Indian science, are oral, unsystematic, undocumented. They contained a vast treasure house of knowledge in simple poetry on agriculture, horticulture, soil science, climate, meteorology, mines, minerals, astronomy, hydrology, mathematics, plants and herbs, ayurveda, sports and games, ethics and principles, etc. This undocumented body of knowledge is also a part of the great heritage of humankind, which is under imminent danger of getting lost with the onslaught of western-oriented modern education. This

body of knowledge needs to be preserved and documented and used for benefit of the possessors of such knowledge, their region and humanity at large.

Let us focus on the vastness of organized section of Vedic and Shramanic literature. I am quoting from Vyakaran, Mahabashya, authored by Rishi Patanjali:

"Mahan hi Sabdasyah prayog vishayah, Saptadweepa vasumati, Trayolokah Chatwaro vedah, Sanga Sarahasya Bahudha vibhinnah, Eksatam adhvaryu Sakhah.
Sahasra vartma samvedah Ek vinshatidha Bahva Richyam, Navdha Atharvano Vedah, Vako vakyam Ithihasah, puranam vaidyakam iti Etavat Sabdasya prayog Vishayah."

i.e. The usage of word is spread in seven continents (Saptadweepa) of the Earth and three lokas (Akash, Prithvi and Paathal i.e. everywhere), four Vedas together with Vedang, Brahman, Aranyaka and Upanishads. They are many in types and number. These Vedas are again spread in several and different Shakha, such as Yajurveda has 101 Shakha, Samved has one thousand Shakha, Voluminous Rig Veda has 21 Shakha and Atharva Veda has 9 Shakha, Itihasa, Purana (history), and Ayurveda, etc that the usage of word is so vastly spread.

This ocean of organized traditional knowledge system is divided in Ashtaadasa Vidya (Eighteen Vidyas - Knowledge System):

"Angani Vedah Chatvaro Mimansa Nyaya Vistarah Dharma Saastram Puranam cha Vidya hi Eta Chaturdash. Ayurvedo, Dhanurvedo, Gandharvaveda Cha iti. Arthasastram Chaturthayantu Vidya Ashtadash Smrita"

Angani i.e. Six Vedang - Shiksha, Vyakaran, Nirukta, Kalpa Shastra, Chhanda, and Jyotish

Shiksha - Science and technique of correct pronunciation: The popular Shiksha was by Rishi Panini, which is lost in practice. Several other Shikshas are in use. Therefore we find corruption in pronunciation.

Vyakarana - Sanskrit Grammar: starts from Indra Vyakaran of 1 lakh shlokas authored by Indra (which is completely lost.) Saktayana Vyakaran and several other school of Vyakaran also followed Indra grammar are lost. At the last Indra Grammar School was followed by famous Rishi Panini as in Ashtadhyayi. This Vyakaran is big ocean itself. The scholarship in this school is dying in this independent India.

Nirukta - Vyutpativad of Vedic words (etymological interpretation or explanation of a word; name of a commentary on the Nighantu by Rishi Yaska): The real scholars of Nirukta are really very difficult to find in Bharat.

Kalpa Shastra - Practicable; feasible; proper; fit; a correct precept; law; rule; ordinance prescribed by the Vedas, such as Katyayan Sraut Sutra, etc: This Kalpa Shastra system is very vast. Sulba sutra is part of Kalpa shastra, the origin of mathematics. Learning and practicing tradition of this Kalpa Shastras are dying.

Chhanda Sastra - Metrical science of Veda Mantra: Authored by Rishi Pingal Jyotish - Surya Sidhantha (Astronomy & Mathematics). Aryabhat, Bhaskaracharya, Brahmagupta were great teachers of this school. This is again spread in several types of mathematics and astronomical school of Joytisha Shastra.

The Vedas - Four: Rigveda, Yajurveda, Samveda and Atharvaveda (Every Veda has one Upaveda also)

Vedas	Total Shakha	Lost	Available	State of Scholarship
Rig Veda	21	18	3	Very few
Yajurveda	101	93	8	Sharply declining
Samaveda	1000	995	5	Rare
Atharvaveda	9	4	5	Dying

Rig Veda - **Ayur Veda:** Ayurvedic surgery and famed plastic surgery of Aryurvedic School in Bharat is completely lost. Briksha Ayurveda (Botany), Go Ayurveda (Veterinary Science) is lost. Books on the above subject are also not available in Bharat. Some books are known to be available in foreign libraries.

Yajurveda - Dhanur Veda: Shastra which created experts like Bhagwan Parasuram, Bhagwan Ram, Laxman, Bhishma Pitamaha, Dronacharya, Karna and the famous Arjuna is completely lost today. Even it is very difficult to find it in the archives.

Samveda - Gandharva Veda (Nritya and Sangeet Shastra): As a Veda, Gandharva veda is lost. Bharat Muni Natya Shastra is popular.

Atharva Veda - Artha Veda as a Veda is no more available. Arthshastra of Kautilya (Chanakya) is available. The Silpa shastra is part of Arthveda. The knowledge system of this Silpa shastra is spread in several complete knowledge system like architecture, civil engineering, mechanical engineering, metallurgy and mining, etc.

The construction of Raja Rajeshwara temple at Tanjavore is a mystery. No one knows how such heavy stone reached on top of the temple. No one knows what type of engineering and instruments were used in those days. It is completely lost. Only few sculptors and Sompura families are surviving. Our Rishis were aware of the full consequence of using big and heavy technology and instruments. Therefore they controlled the use of heavy

technology by minimizing to the maximum level.

"Sarvakareshu Adhikari Mahayantra pravartanam

Himshaoushadhinam strayajeevoabhicharo Mulkarama cha"

This quote from the Manu Smriti means - do not use the big technology, it creates exploitation of human being and environment along with unemployment. Use of heavy machine is very harmful for society and nation. In 1950 when Pt. Bhagwaddatt while translating the above shloka commented that "the western world is enjoying by using heavy engineering and technology, the disastrous consequence would be known very shortly to the western world". Now we are watching the consequence. A small portion is shown in a movie **Inconvenient Truth** produced by Mr Al Gore, former Vice President of USA.

Serious Scholarship in Brahmanas and Aranyaka are no longer available. Here is a list of the old, new and lost Brahmana and Aranyakas.

Brahmanas - Old and New (which are available in Granthalayas i.e. libraries)

Brahmanas of the Rigveda: Aitareya Brahmana, Kaushitaki Brahmana, Samkhayana Brahmana.

Brahmanas of the Yajurveda: Madhyandia Satapatha Brahmana, Kanva Satapatha Brahmana, Taittiriya Brahmana of the Krishna Yajurveda.

Brahmanas of the Samaveda: Tamdya Brahmana, Shadvimsa Brahmana, Mantra Brahmana = Chhandogya Brahmana, Daivata or Devatadhyaya Brahmana, Arsheya Brahmana, Samavidhana Brahmana, Samhitopanishad Brahmana, Vamsa Brahmana, Jaiminiya Brahmana, Jaiminiya Arsheya Brahmana, Jaiminiyopanishad Brahmana

Brahmana of Atharvaveda: Gopatha Brahmana

The Lost Brahmanas -

Brahmanas of the Rigveda: Paimgi, Paimgya, Paimgayani Brahmana, Bahvricha Brahmana, Asvalayana Brahmana, Galava Brahmana

Brahmanas of the Yajurveda: Charaka Brahmana, Svetasvatara Brahmana, Kathaka Brahmana, Maitrayani Brahmana, Jabala Brahmana, Khandikeya Brahmana, Aukheya Brahmana, Haridravika Brahmana, Tumburu

Gandhian scholar Shri Dharampal recorded in his memoirs that "South India has had a long tradition of Sanskrit learning. Some time ago, I happened to meet Sri Sivaraman, the scholarly former editor of the Tamil daily Dinamani. I asked him about his estimate of the number of people in South India who might still be fluent in the language, and who might feel comfortable reading, writing and speaking in Sanskrit. His answer was that there was probably not a single such individual in South India. There might be, he later said, about a thousand scholars, definitely not any more, who would have some level of competence in Sanskrit, but even they were unlikely to be fluent in the language."

The All India Radio, Akashvani, has been broadcasting an early morning news-bulletin in Sanskrit for many years. But there are probably not many who listen to this bulletin.

This is the state of Sanskrit learning in the country. We have to accept the condition to which we have been reduced, and we must start building up from there. RSS and VHP supported organizations - Sanskrit Bharati and Bharat Sanskrit Parishad are trying hard to popularize simple and spoken Sanskrit. Their efforts in this regard need our encouragement and support.

Institutes for learning Sanskrit in India

We have a large number of Institutes founded with the specific mandate of studying the various texts of Indian literature. Many high scholars have spent long years investigating various parts of the Indian corpus. But, these institutes and the scholars, it seems, have been looking at Indian literature from the perspective of modernity and from the eye of Colonel Joseph Boden Will. Indology, by its very definition, is the science of comprehending India from a non-Indian perspective, and practically all Indian scholars and Indian institutions engaged in the study of Indian literature fall within the discipline of Indology.

All the institutions, colleges and universities of Indian learning of 19 century were conceived along the lines laid down by western scholarship. Their organization had no relation to the traditional organization of learning in India. They were in fact structured on the pattern of the corresponding western institutions, especially those in London. And, their main objective was to enter into the various streams of modern western scholarship. Various institutes such as Bhandarkar Institute at Pune, Sanskrit colleges in big cities were founded during that time.

The Sanskrit University at Varanasi is one classical example of the institutions of Indian learning that came up in India during 19th century. An institution known as the Queen's College had been functioning in Varanasi from the times of Warren Hastings. Later the same college was named as Sampurnananda Sanskrit University. Today this University is counted amongst the most important institutions of Indian learning in the country. Most of the other Indian institutions engaged in the study of Indian literature have similar antecedents and inspirations behind them.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

properly:

Just a small example "Aja Yastabyam" - Literal meaning in modern Sanskrit , Aja means Goat - Yastabyam - Perform Yaaga (Sacrifice). In ancient Sanskrit Aja means which cannot reproduce. Again the Sastra explains Aja means Sapta Varshansi Brihaya - means 7 year old paddy (dhan - rice covered with husk) i.e. seven-year-old paddy cannot produce (germinate) another paddy. The seven-year-old paddy is used in performing Yaaga.

Early Efforts to Preserve and Popularize this Organized Body of Traditional Knowledge System

During the Hindu Renaissance of 19th century, the last quarter of the century Swami Dayananand Saraswati challenged the western indologist and their Sanskrit scholarship. In the beginning of 20th century Swami Shradhananand, the follower of Swami Dayananand made a beginning to preserve and popularize and produce quality scholars in the Vedic knowledge system in a true Hindu perspective system for defending Hindu society. He founded Gurukul Kangadi at Haridwar, which created a great enthusiasm and hope. British colonial system was dead against such efforts. They did not recognize the Degree of Gurukul Kangadi. In spite of this denial of recognition, there was a deep commitment, which kept them going. In the early phase they produced good scholars and these scholars did great work also. Inspired by the great work of Gurukul Kangadi, a number of Gurukul institutions have come up in northern Bharat. These Gurukul also produced good scholars and did great work for the preservation of Vedic knowledge system in their own limited way without any British India Government support. Though they had survived and flourished during British rule but the irony is that they started diminishing in independent India. Most of them are closed or are the verge of closure.

In the beginning of the same century Sanatan Dharma Sabha also started some Sanskrit Vidyalaya such as Rishikul. They did little but failed miserably. Maharshi Mahesh Yogi did great work in popularizing Vedic patha parampara during 1980s onward. Because of mismanagement this sacred efforts also failed. RSS & VHP supported organization - Sanskrit Bharati and Bharat Sanskrit Parishad started popularizing simple spoken Sanskrit. This is not enough. They also started Ved Pathashala to preserve ved paatha parampara. To my knowledge this is also not going to work. The Gurukul and pathasala started by these organizations is not enough to preserve the traditional Vedic knowledge.

The Bitter Truth of Indian Sanskrit Learning

During the Independence struggle of 19th and 20th century, there were traditional Gurukul and Pathasala. Except a few none of these Gurukul and Pathasala produced any great revolutionary or revolutionaries or national leader. The truth is that most of the revolutionaries and national leaders were product of English schools & colleges run by

Chapter 19 Indian Chronology – Problems and Perspectives

(A Note)

Y. Sudershan Rao[121], Prof of History (Rtd),Kakatiya University,Warangal, AP, India

The modern genre of history which is two centuries old by now insists on two prerequisites, time-space coordinates, to situate any event or person in a historical context. The heuristics of any available evidence conforming to these coordinates will distinguish a historical fact. These determinants of authenticity of a historical record are borrowed from the principles governing the commercial and property transactions of the medieval and early modern Europe. The 'instruments' of commercial nature will directly and materially affect the concerned individuals and/or their succeeding one or two generations. Therefore, the genuineness of the document in question is subjected to scrutiny and if necessary corroborative evidence is also required in resolving the legal disputes arising out of such transactions. The application of these principles to the impersonal matters like historical inquiries without any discretion complicates the issues rather than solving them. One cannot deny the existence of his forefathers preceding four or five generations because he does not know their names, the dates of their births and deaths or the locations where they lived. For the history of the recent past, these two coordinates may appear to be more relevant as the recent happenings have direct bearing on the present and near future. We get different types of source material for writing about a recent happening. A historian can make use of corroborative sources to attempt a historical narration. European history being relatively recent, the time-space determinants may hold validity to an extent.

[121] He owes his understanding of the subject to Sathguru Sivananda Murty ji, Bheemunipatnam, A.P. India.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

assumptions that we feel a correct history should adhere to. Nevertheless the considerable work done by the author on the dynasties before and after Kaliyuga may still be a useful resource from a relative dating perspective.

In "Vishaal Bharat", Dr. Motwani reminds us that in the Ancient Era, India was the undisputed cultural emperor of a large part of the known world. It has now become clear that for a greater part of her history India was the preeminent economic power. So much so that even as late as the 18th century just prior to the assumption of power by the British, India retained her position as the preeminent economic power contributing about 22 to 25 percent of the world GDP. It is also true that India regards herself as a Civilizational power. By using this expression we wish to emphasize that, India influenced the culture and lifestyle of a vast area stretching from Greece to China and South East Asia. Most of this happened not at the point of the sword but by sheer force of ideas. Dr. Motwani gives us glimpses of this influence in his paper.

Former director of the CBI, Sri Joginder Singh ruminates on the nature of history and the many contradictions in Indian history, with a highly personal account of various events in Indian History

Dr. Suvarna Nalapat while agreeing that an accurate History and chronology are important cautions us that we should not blame the colonial overlord for our status today. We repeat, not for the first time, the issue is not one of blame, and the issue is not about Britain, for after all we remain in awe of the British for the extraordinary sagacity they displayed in prolonging their imperial rule by every artifice imaginable. We have also dealt with the systematic approach that the British used, to remake the weltanschuung of the Indic and to create an international image of the Indic that is much at variance with reality, and the success they achieved in the resulting internalization of these views by the Indic himself in our essay titled the South Asia File. Thus, we understand that the responsibility for being at the current state of affairs clearly lies with the people of the subcontinent, but at the same time we feel it is an obligation even a duty to seek the causes of this transformation to our current status, and let the chips fall where they may. The purpose of such a quest remains the same as always, and is in fact the main rationale for the study of history, to avoid making the same mistakes that we have made in the past

Dr.Oleg Perzashkevitch from the University of Belarus in Minsk presents a scholarly study of the etymology of the word Purohita in the Vedas and concludes that the Vedic Purohita implies both a Warrior as well as a Priest. This is a very interesting investigation, because there are several instances in Indian history where the Brahmanas have assumed the monarchical role or the role of intellectual Kshatriya. This is merely one more indicator that the so called caste

Appendices

Appendix A Resumes of Participants in HEC2007

Narahari Achar

Vijay Ashar

Anirban Banerjee

T Hanuman Chowdary

Michel Danino

Stephen Knapp

OmPrakash Misra

Jagat Motwani

Suvarna Nalapat

Jayashree AnandamPillai and M A Narasimhan

Muralidhar Pahoja

Vamadev Shastri (aka David Frawley)

Joginder Singh

Swami Vigyanananda

Yellapragada Sudershan Rao

Kosla Vepa, Session Chair

Some of the Publications and essays of Dr. Vepa of general interest

The Societal Stockholm Syndrome

India and the Great Game

What's in a name

Secularism and the Hindu

The Debate on the origin of the Vedics

India and US Missile defense

Indo-US relations (circa 1999)

A prolegomena to A History of the Indic Civilization

Vedic Mathematicians in ancient India PartI

Vedic Mathematicians in ancient India PartII

Vedic Mathematicians in ancient India PartIII

The South Asia File (monograph be published)

The Dhaarmik Traditions (monograph to be published)

Indology and Indologists – a study of people and their motives (Manuscript in preparation)

Ancient Indic contributions to the Exact Sciences – manuscript in preparation

The Indic Mathematical tradition, The Hindu Renaissance, Vol.IV no. IV, pp 19-24

Paper presented at the HEC 2006 in Los Angeles, Ca , Nov.2006

More at my websites www.indicstudies.us , www.vepa.us/dir00 , www.kaushal42.blogspot.com

Indic Studies Foundation

The Indic Studies Foundation, seeks to propagate a more accurate and rational approach to the study and dissemination of the Indian Civilizational ethos in the world, particularly in the United States and India. While India regards herself as a Civilizational Power, the image that India evokes is far removed from that of the Indics as they see themselves

Vision

We will be guided by the vision of an Indic Civilization that regains the relative stature that it had attained during the millennia between 5000 BCE and 1200 CE and establishes a more competitive posture as it scales new heights .

Indic Studies Foundation is committed to devising and executing plans that will focus awareness on the antiquity, diversity, intellectual vibrancy, the logical rigor and ontological scope of Indic civilization, the profound contributions it has made to many spheres of activity of humanity.

Comprehend the nature and breadth of adversarial theologies which seek to malign the Indic ethos, dispel lacunae and misconceptions in the understanding of Indic traditions in India and the Western hemisphere, as exemplified by the case of the California Text Book Misrepresentation of Ancient India in 2005/2006.

Explore the progress in realizing the unfulfilled promise and potential of this nation and its talented populace .

The Foundation will undertake a series of seminars annually with an exclusive focus on Indic history -- to specifically research the distorted history, ,assess its consequences, and remedy the situation by facilitating impartial/professional research into Indic history, and in addition will conduct programs to correct the history in the academia, media and in public perception.

In furtherance of these goals we have

Delivered lectures and presentations on the following topics

The South Asia File

The Indic Mathematical Tradition

India's Contibutions to the sciences during Antiquity

Email: ysudershanrao@yahoo.com Professor, (Rtd),Dept of History & Tourism Management,Kakatiya University, Warangal, Andhra Pradesh, India, 506009 Phone: +91 870-243-8801-16 Ext 233 ,San Jose 408 423 8626

3770 Flora Vista Ave.,#603,Boardwalk apartments, Santa clara, Ca 95051

#5-11-643, Vidyaranyapuri, Hanamkonda, Andhra Pradesh,India, 506009

Phone: +91-870-245-5290

Recent Positions: Chairman University Forum for Social Studies, Kakatiya University, Warangal, a statutory University of the Government of Andhra Pradesh, India 2001-04 Professor Department of History & Tourism Management, Kakatiya University, Warangal, 506009, India .

National Fellow University Grants Commission, Ministry of Human Resource Development (HRD), Government of India, New Delhi awarded National Fellowship for the research proposal, on **'Understanding Indian History – search for an alternative'.** One of two awardees selected nation-wide for a term of two years.1993-1995

Member Indian Council of Historical Research (ICHR) Ministry of Human Resource Development, Government of India, an autonomous Statutory Government Funding Agency that monitors and promotes historical research in the country.

One among 16 senior Professors and Historians and the lone representative from the state of Andhra Pradesh 2002-04

President **Bharateeya Itihaasa Sankalana Samithi,** (An all India Organization for Collecting Sources of History) Andhra Pradesh State Chapter. A voluntary organization engaged in the promotion of **Research in Indian Culture, Religion and History** 2001-present

A critical study of the continuity of **Indian Culture and ancient Hindu Religion** in Southeast Asia with special reference to Modern Indonesia, 'Indonesia Indah'. (A series of articles based on the study of a cultural group led by Pujyasri Satguru Sivananda Murtyji of Vishakhapatnam, A.P. India, were published in a bilingual Cultural journal, ***Supatha***).

Chief author of a column on family and youth issues for two Indian weekly papers.

AUTHORED TWO BOOKS:

America and India: In a 'Give & Take' Relationship (2003).

5000 Years of Sindhis: Heritage, Religion, Entrepreneurship, Sindhyat and Language (2006).

Working on two more – Ancient India, and Global Indians

CHIEF EDITOR OF TWO BOOKS

Global Indian Migration (1989),

Global Indian Diaspora: Yesterday, Today and Tomorrow (1993).

COMMUNITY ACTIVIST

Co-founder of the India Day Parade, New York.

Marshal, First India Day Parade (1981) in New York

Co-founder of GOPIO (Global Organization of People of Indian Origin).

As the representative of the Asian Indians in the USA, **appeared before the US Senate Sub-Committee** on March 23, 1987 to protest against the proposed American sale of AWACKs to Pakistan. Pakistan did not get AWACs

Has visited over 21 countries and met with Indian communities.

Moderated International Conference on 'Changing Role of Indian Women Worldwide' (Mumbai, 1997).

Has organized and moderated several NFIA family conferences in the USA.

Muralidhar Pahoja Ph.D

Date of Birth: April 14, 1940

Expertise: Theoretical & Applied Mechanics.

Retired (1998) as Head IT applications in Engg.

Experience: (Retired since 1998)

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

There is no attempt at completeness here and this list or lists are not exhaustive by any means. But the dynastic lists available to us are far more complete, than our English Language text books would have you believe. So when Indian History Books written by Englishmen, studiously avoid mentioning dynastic lists, methinks they have a reason and that being the need to indulge in and foster the illusion that the Indic had no sense of history. Our response is what is the gold standard for the respective eras we are talking about? How many accurate Dynastic lists do we have in the world going back to to 3000 BCE and earlier?

Descendants of the Kuru Pandavas (from Yudhistira 3067 BCE – 1634 BCE)

Yudhistira
Parikshit
Janamejaya
Sataneeka
Ashwamedadata
Adhseema Krishna
Nichaknu
Ushna
Chitra ratha
Suchirata
Krushnimanta
Sushena
Suneetha
Nrupegakshu
Sukhibala
Pariplava
Sumaya
Medhavi
Ripunjaya
Urva
Tigma
Bruhadradha
Ripunjaya
Urva
Tigma
Bruhadradha
Ripunjaya
Urva
Tigma
Bruhadradha

Dynastic Lists of the Magadha Empires

Dynasty	Number of Kings	Period	Total number of years ruled	Cumulative total
Brhadratha	22	3136 to 2132 BCE	1006	
Pradhyota	5	2132 to 1994 BCE	138	1144
Sisunaga	10	1994 to 1634 BCE	360	1504
Nanda	9	1634 to 1534 BCE	100	1604
Maurya	12	1534 to 1218 BCE	316	1920
Sunga	10	1218 to 918 BCE	300	2220
Kunwa	4	918 to 833 BCE	85	2305
Andhra Satavahana	33	833 to 327 BCE	506	2811
Imperial Gupta	77	327 to 82 BCE	245	3055
Punwar or Pramara	24	82 BCE to 1193 CE	1275	4330
Totals	206	3136 BCE to 1193 CE	4330	

The Brihadratha Dynasty

Serial no.	Name of King	Regnal Period	Begins Kali Era KE or Yugabda	Begins BCE
1	Marjari	58	36 before KE	3138
2	Srutasrava	64	22	3080
3	Apratipa or Ayutayu	36	86	3016

4	Niramitra	40	122	2980
5	Sukrutha or Sukshatra	58	162	2940
6	Brihatkarma	23	220	2882
7	Syenajit	50	243	2859
8	Srutanjaya	40	293	2809
9	Mahabala or Vibhau	35	333	2769
10	Suchi	58	368	2734
11	Kshemya	28	426	2676
12	Anuvrata or Suvrata	64	454	2648
13	Dharmanetra or Sunetra	35	518	2584
14	Nirvriti	58	553	2549
15	Suvrata	38	611	2491
16	Dhrudasena or Mahasena	58	649	2453
17	Sumati or Mahanetra	33	707	2395
18	Suchala or Subala	22	740	2362
19	Sunetra	40	762	2340
20	Satyajit	83	802	2300
21	Veerajit or Viiswajit	35	885	2217
22	Ripunjaya	50	920	2182

The Pradyota Dynasty

The Imperial Gupta Dynasty

Serial no.	Name of King	Regnal Period	Begins Kali Era KE or Yugabda	Begins BCE
1	Chandragupta I or Vijayaditya	7	2775	327
2	Samudragupta or Asokaditya	51	2782	320
3	Chandragupta II or Vikramaditya	36	2833	269
4	Kumaragupta I or Mahendraaditya	42	2869	233
5	Skandagupta or Pratapaditya	25	2911	191
6	Narasimha gupta Baladitya	5 35	2936 2941	166 161
7	Kumaragupta II Kramaditya	44	2976	126

Source: Chronology of Ancient Hindu History Part 1. author and publisher ¡§ Bharata Charitra Bhaskara¡¨,¡§Vimarsakagresara¡¨

Pandit Kota Vankatachela paakayaaji Kali 5058, AD 1957- Arya vignana Grantha Mala , Publication No 23

The List of Chola Kings[126]

Early Cholas, Interregnum (circa 200-848 CE)	
Ilamcetcenni · Karikala Chola, Nedunkilli · Nalankilli	
Killivalavan · Kopperuncholan, Kocengannan · Perunarkilli	
Medieval Cholas	
Name	**Regnal Period,CE**
Vijayalaya Chola	**848-871(?)**
Aditya I	**871-907**
Parantaka Chola I	**907-950**
Gandaraditya	**950-957**
Arinjaya Chola	**956-957**
Sundara Chola	**957-970**
Uttama Chola	**970-985**
Rajaraja Chola I	**985-1014**
Rajendra Chola I	**1012-1044**
Rajadhiraja Chola	**1018-1054**
Rajendra Chola II	**1051-1063**
Virarajendra Chola	**1063-1070**
Athirajendra Chola	**1067-1070**
Chalukya Cholas	
Kulothunga Chola I	**1070-1120**
Vikrama Chola	**1118-1135**
Kulothunga Chola II	**1133-1150**
Rajaraja Chola II	**1146-1163**
Rajadhiraja Chola II	**1163-1178**
Kulothunga Chola III	**1178-1218**
Rajaraja Chola III	**1216-1256**
Rajendra Chola III	**1246-1279**

[126] Dating and dynastic lists need to be examined

kings of the different generations were perhaps provided for by being made the chiefs of small principalities in Rajputana (current day Rajastyhan.

The present Rajput royal dynasties might have thus come into being. Such as Pramara or Paramara Chapahani or Chahuman. Sukla or Chalukya, Parihara or pratihara) the four Agni dynastieg. These royal dynasties are otherwise known as Brahma-Kshatriyas, as the founders of the above named four dynasties were all Brahmanas well versed in the Vedas.

The Bhavishya Purana-Pratisarga parva declares Pramara was a student of Saama. Chapahaani of Yajus. Sukla was versed in the three Vedas (Rig, Yajus and Sarna) and Parihara was a student of Adharvana. In Kali 2710. ie. B. C. 392, these four scholar s and sages were made to perform sacrifices on Mount Arbuda or Abu in Raajaputana, with the object of developing in them the martial spirit (Kshatra Tejas) and they were made the kings of the four parts of the country. Details of this account of the origin of the royal families of the Agni dynasty are available in the last chapter of this book "Kings of Agni Vamsa".

Kalhana in his Raja tharangini says Princes descended from the Andhra Saatavahana dynasty were ruling in the eighth century after Christ, in Kashmir. Lahore, Abhisaara, Draga, Simhapura, Divyakataka, Uttara Jyotisha, - the first two now forming part of Kashmir and the last three in modern Afghanistan, all the five, Yavana kshatriya kingdoms. The Lohaar and Hindu Saahi princes are descendents of the Andhra Saatavahana and the Thomara dynasty derived from it. The famous emperors Vikrarnaditya, Saalivahana and Bhoja belonged to the Pramara or Paramara or more well known as Panwar dynasty deriving from the Andhra Saatavahanas. The Chapahanis were also known as Chahumans, those of the Thomara branches followed the Kshatriya, traditions and customs and were reckoned as Kshatriyas proper in the Puranas too. The famous historical personages Prithviraj, Jayachand and Rani Samyukta all belong to the Thomara dynasty.

The Sukla or Chalukya princes are well-known among the rulers of Southern India. Of them one branch known as the Eastern Chalukya ruled over the regions of the eastern coast land and another known as the Western Chalukya ruled in the west. The famous king Raja Rajanarendra, who patronized and sponsored the literary effort of the translation of the Mahabharata into Telugu, belonged to the Eastern Chalukya dynasty. During the centuries after Christ, the Chalukya princes deemed it more honorable to style themselves as Kshatriyas and managed to link up the founders of their dynasties with ancient Kshatriya princes and got such lists of their descent recorded in the inscriptions of their times. The Pariharas ruled in Bengal the Brahmanas of the Sakti worship cult in Bengal belong to this branch of Agni Kshatriyas or Brahma-Kshatras.

The kings of the Kadamba Dynasty.

Mayuura Sarma, founder of the Kadamba dynasty of princes who ruled in Kerala or Malayala country, also belonged to the Aandhra Saatavahana dynasty and became the ruler of that part of the country in the 6th century B. C. Kaakutsa Varma a prince of this dynasty was ruling there in B. C. 550 (Vide Ancient Dekkan P. 27)

As there were no Brahmanas in Kerala at that time king 'Mayuura sarma' sponsored the migration of a group of Brahmana families from his birth place Ahi kshetra [Sarpavaram as it is now called) a village in Godavari District and settled them in his kingdom. In the 'South Indian castes And Sects' a publication of the Madras Government in seven volumes, it is stated with reference to the Brahmanas of Kerala : -- ¡§In some of the ancient texts of Brahmanas in manuscript, it is recorded that, in the reign of king Mayuravarma of the Kadamba dynasty, some Aandhra Brahmanas were encouraged to migrate to south Kanara. Subsequently the legendary curse of

Parasurama till this migration of Brahmanas from Ahi kshetra in Aandhra under the patronage of king' Mayura sarma of Kadamba dynasty, there were no Brahmanas in Kerala.

Inscriptions reveal that, the founder of the Kadamba dynasty of princes who ruled at Banavasi in North Kanara as the Capital, was Mayuravarma (the name is variously recorded, as Mayura varma and Maurya Sarma). He was the Founder of the Brahmana dynasty of princes known as "Kadamba,"

The traditions and written record's of the Nambudri Brahmanas of Kerala extend back to 'Mayuravarma.' The Brahmanas imported by Mayura Varma were at the time of their migration the disciples and followers of the famous Kumarila Bhatta or Bhattacharya. but after the migration they accepted the principles and became the adherents of the philosophy of Sri Sankara (birth 509 'E. C.) which prevailed in Kerala.

In the fifth volume of the same publication Sri Subramanya Ayyer writes:-"':The Danta 'Kadha list in 'Kerala Mahatmya declares that the Nambudri Brahmanas of Kerala" were the descendents of immigrants from" Ahikshetra.

The sentences are a quotation from the ancient Sanskrit books 'Kerala Mahatmya' and 'Keralotpatti'. Andhra praehalana or 'Andhra movements', a small publication of the Andhra Mahasabha, immediately after the first conference of the Andhra Sabha, also claims that 'the famous historical personages of Mayura varma, Bhattacharya and Sri Sankara were all Andhras. Several of the Dantna stories also support the claim.

Even V. A. Smith[127] admits in p. 43 of his history of India that the kings of the Kadamba dynasty who ruled over the region comprising the Kanara and the northern districts of Mysore from the 3rd to the 6th centuries after Christ were Brahmanas. Thus the Kadamba princes who ruled over Kerala from the 6th century before Christ to the 6th century after Christ and the Brahmanas who migrated to the Country along with them and under their patronage were all Aandhras.

Among the Brahmanas who thus migrated from Ahikshetra or Sarpavaram, a village in the Godavari District) to Kerala under the patronage of Mayura-Sarma the Brahmana ruler of Kerala. there was a Brahmana scholar of the name Siva guru who settled down in the village Kaladi in Kerala. To him, after he had settled in Kerala was born 'Sri Sankara the first.' So Sri Sankara the Great Advaitic Philosopher and the Nambudri Brahmanas were all of Andhra descent, 'Sri Ramanuja' the Great protagonist of 'Visishtadwaita' bore the surname (family name) "Aasuuri". Surnames or house names constitute a distinguishing feature of the Aandhras, among the different peoples of south India.

Tamilians have no surnames or house names. So Sri Ramanuja should be deemed to belong to a family of Andhra Brahmanas, who had migrated to the Tamil country and settled down there some generations previous to him. Even so, 'Madhva-Acharya,' the great exponent of the 'Dvaita system' of philosophy bore the surname of Nadiminti. (Madya geh) He should be similarly deemed to belong to an Andhra Brahmana family that had migrated to the Kannada country and settled down there. Sri Tallapaka Annamacharya, and his son Sri Tiruvengalayya who lived in the 15th century, and Kshetrayya of the 7th century who composed the songs known after him and the

[127] Smith, Vincent A Oxford History of India

famous Thyagaraja of the 18th century, author of the immortal songs inculcating and expressing at the same time the principles of devotion (Bhakti) enlightenment (Jnana) and renunciation (Vairagya) all these celebrated musical composers were of Andhra descent though belonging to families that had migrated to and settled down in several parts of the other regions in South India. The great scholar Kumarila Bhatta of 557 BCE" who stemmed the advancing tide of the Jaina and Bouddha religions and safeguarded the ancient Vaidic religion of the country, was an Andhra. The great savant 'Vidyaranya who wrote authoritative commentaries on the four Vedas and preserved for us knowledge of the contents of the Vedas to this day was an Andhra.

Hence the sage 'Appayya Dikshitha:' declares "It should be deemed a great good fortune to be born an Andhra, to claim the Andhra language as ones mother tongue; to' 'live in Andhra Desha, further to the Vaidic cultural tradition and then to be a student of the Yajurveda'. It is a good fortune possible only for one with rare accumulated merit." It need not be mentioned that he himself was an Andhra (though he is said. by some. to belong to the Dravida branch: even if it is conceded; it only means he belongs to a group of Dravida or Tamilian families that migrated to Andhra in the remote past. settled down there in such remote past that they had long ago forgotten and given up the use of the Tamilian language even in their homes, and made the Andhra language their mother tongue. Even then we have every right to claim him to be an Aandhrai. There are several other great personages among Andhras in every period Ancient and modern.

Source: Chronology of Ancient Hindu History Part 1. author and publisher ¡§ Bharata Charitra Bhaskara¡¨, ¡§Vimarsakagresara¡¨ Pandit Kota Vankatachela paakayaaji Kali 5058, AD 1957- Arya vignana Grantha Mala , Publication No 23

(3393 words)

Appendix E

Select Bibliography

Aurobindo, The Secret of the Veda, Pondicherry, India, Ed.7, 5. 1993.
Davis, Mike, Late *Victorian Holocausts,* Verso 2002
Dayanand Saraswati, Satyartha Prakash
Elst, K., Indigenous Indians (Agastya to Ambedkar), New Delhi, 1993.
Frawley David, Gods, Sages and Kings, Utah, USA, 1991.
Hodivala S.K., Zarathustra and His Contemporaries in the Rg Veda, 1913.
Kak, S., "On the decipherment if the Indus Script - A preliminary Study of its Connection with Brahmi," Indian J. of History and Science, V.22.1, p.51-62, 1987.
Kulkarni, S.D., Ed., Beginnings of Life History and Culture, The Study of Indian History and Culture, Thane, India, 1993.
Kulkarni, S.D., Ed., Glorious Epoch, The Study of Indian History and Culture, Thane, India, 1993.
Kulkarni, S.D., Aadi Shankara, Bombay, India, 1987.
Maxmuller F., History of Ancient Sanskrit Literature, 1968.
Mittal, S.C., India Distorted, ISBN 8185880646, 1995, 3 Volumes
Narayana Shastri T.S., Age of Shankara, Madras, 1916.
Oak P.N., World Vedic Heritage, New Delhi, 1984.
Pargiter, F. E.,Ancient Indian Historical Tradition, OUP, London, 1922
Patnaik K.N.S, "The Mahabharata Chronology", Annual Research J. of the Institute of Rewriting Indian History, Pune, India, 1990.
Pococke E., India in Greece
Rajagopalachari C., Indian Philosophy
Ramachandran, V.G., A Peep into the Past History, Madras, 1982.
Rao, S.R., Lothal and the Indus Valley Civilization, Bombay, India, 1973.
Sathe S., Dates of the Buddha, Hyderabad, India, 1987.
Sathe Sriram, Search for the Bharata War, 1983.
Sethna, K.D., The Problem of Aryan Origins, New Delhi, 1992.
Spencer H.S., Are the Gathas pre-Vedic?, 1965.
Talageri, S., The Aryan Invasion and Indian Nationalism, New Delhi, 1993.
Tilak B.G., The Arctic Home in the Vedas, Pune, India, 1987.
Tilak B.G., The Orion or Researches into the antiquity of the Vedas, Pune, 1994.
Vallency C., Collectania De Rebus Hibernicus, Dublin, 1804.
Vartak P.V., *Swayambhu*, Pune, Bharat, 1988.
Vartak P.V., *Vastav Ramayana* (in Marathi), Pune, Bharat, 1993.
Venkatachalam, K., The *Age of Buddha, Milinda and Amtiyoka and Yuga Purana,* Vijaywada, India, 1956.
Wheeler, M., *Civilization of the Indus Valley and Beyond*

Yukteshwar, Sri, *The Holy Science*, Los Angeles, 1984.
The Aryan Pages, The Vedic institute Of Aryan Studies
Sengupta, P. C., (1947*) Ancient Indian Chronology*, University of Calcutta, Calcutta
Sengupta, P. C., (1927) *Aryabhattiyum*,

References on Indic History

The History and Culture of the Indian People (HCIP) by R.C. Majumdar is a comprehensive multivolume series that covers the entire history pretty well too but then he is also called "saffron" though what he wrote is the same as written by the Muslim historians

A comprehensive History of India , K.A. Nilakanta Sastri et al (editors.) Calcutta, 1957 **A History of South India from Prehistoric Times to the fall of Vijayanagar,** K.A. Nilakanta Sastri, K.A. Nilakanta Sastri, Madras , 1955

Eminent Historians, their technology, their line and their fraud, Arun Shourie, ASA, New Delhi,1998.

<u>A Brief Bibliography of Military History (University of Illinois)</u>
Contains a decent collection of titles on Indian History from Ancient to Post Independence

The Vedic, Sutra & Saraswati Sindhu Periods

<u>Royal Chronology of India</u> (an excellent start to unraveling the detailed chronology of ancient India and rescue it from the hopeless inconsistencies that it has been driven to by the initial mistakes of Sir William Jones and the cavalier treatment meted out by Friedrich Maximillian Mueller

R L Bhargava India in the Vedic age

Talageri, Shrikant G. The RIG-VEDA.A Historical Analysis **,**
Aditya Prakashan, New Delhi,2000.**<u>There is an on line copy</u>**

Dowson, John ,1820-1881, A classical dictionary of Hindu mythology and religion, geography, history, and literature. -- London, Trübner, 1879.]

Danielou,Alain, "The Myths and Gods of India", Princeton Bollinger Series

Somadeva <11. Jhdt. n. Chr.>: Kathasaritsagara : der Ozean der Erzählungsströme : ausgewählte Erzählungen / übersetzt und erläutert von Alois Payer. -- 2. Buch I, Welle 1. -- 4. Vers 27 - 46: Rahmenerzählung I: Die Kurzgeschichte, Parvatis frühere Geburt. -- Fassung vom 2006-11-16. -- http://www.payer.de/somadeva/soma024.htm .

David Frawley (Vamadeva Shastri) RIG VEDA AND THE HISTORY OF INDIA (Rig Veda Bharata Itihaasa) Aditya Prakashan, 2001, New Delhi,
ISBN 81-7742-039-9. American Institute of Vedic Studies
PO Box 8357, Santa Fe NM 87504-8357
www.vedanet.com,

Vedic Aryans and the Origins of Civilization
Navratna S. Rajaram & David Frawley

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

You have either reached a page that is unavailable for viewing or reached your viewing limit for this book.

Appendix O

Index

(964 words)

It is a tribute to the persistence and tenacity of the colonial overlords, hailing from a nondescript island of the northwest coast of the vast Eurasian landmass, that the prevailing paradigm on the origins and chronology of the Indic civilization is largely constructed by them. This is all the more astonishing, when we ponder on the fact that their domination of the subcontinent, which had a tradition going back several millennia lasted less than 2 centuries. Such a paradigm which we shall define as the Colonial Paradigm, while substantially erroneous, is posited on certain assumptions.

The key assumption is that the Indic civilization that remains extant has been brought into the area by migrating races such as the Aryans, and in fact some would argue, that such a statement holds also for the so called Dravidians of India. The second assumption implicit in all the assertions made by Occidentals about India is that no date for any significant scientific advance should be attributed to the Indics prior to the Golden age of Greece beginning in 600 BCE.

The Author

Kosla Vepa is a member of the Global Indic Diaspora, originally a native of Andhra Pradesh state in India and has had the good fortune to have been brought up and have had his education in various parts of India including, Bihar, Maharashtra, and Karnataka. He matriculated from Andhra University in 1955. Among the schools which he has attended are St.Xaviers College, Bombay, Karnatak University, Indian Institute of Science, Bangalore, and the University of Waterloo, Ontario, Canada. His highest degree is a PhD in the area of Engineering Mechanics. His professional and technical interests include successful research and development engineering experience in the Information technology, aero-engine and energy industries across the globe and an abiding interest in the history of the Mathematical sciences in antiquity.

Currently Dr. Vepa has significant interests in a wide variety of subjects including ontological principles in science and philosophy, Ancient Indian history, Vedas and Vedanta, Mathematical Sciences in India during antiquity, the growth and evolution of civilizations to name a few. His major activity is to further the aims and objectives of the Indic Studies Foundation, and to further the progress towards an accurate rendering of the narrative of the Story of the Civilization of the Indic peoples.

When he finds time he pursues his hobbies of photography and astronomy, Dr. Vepa resides in the San Francisco Bay Area

ISBN 978-1-4357-1120-4
90000
ID: 2060969
www.lulu.com
9 781435 711204